THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VI.

(*Concluded from page* 102.)

The answer before us begins with stating that "God is a spirit." There have been some who have denied that we can form any distinct and rational idea of a spirit; and some young persons, I know, have been sadly perplexed and bewildered, from not understanding how to conduct their thoughts and inquiries in regard to this subject. I will therefore endeavour very briefly to explain it; making use of the general reasoning of Mr. Locke, without adopting his method or using his language.

You will observe and remember then, that we form our idea of *spirit*, in the very same manner in which we form our idea of *matter*. We know nothing of either, but by their properties or attributes; and by these we know as much of spirit as we do of matter. To illustrate this I take a stone; and my senses inform me that it is *hard*, and *extended*, and *coloured*. But hardness, extension, and colour, are not matter, but merely, as the terms import, the properties or attributes of matter. Neither can you show me, nor tell me, what the *matter* of the stone is, separately from its properties or attributes—further than that there must be something, a *substratum*, philosophers call it, to which all these belong. Of matter then it is plain you know nothing besides its attributes, except that it exists. Now you may perceive at once, that you know exactly as much as this of spirit—and we admit that you can know no more. You are every whit as certain that you *think*, *choose*, and *refuse*, as you are that the stone is hard, extended, and coloured. Thinking, choosing, and refusing are not, indeed, spirit itself, but the acts or attributes of spirit. We grant too, that we cannot tell what spirit is, separately from these acts or attributes—further than that there must be something, an *immaterial substance*, it is often called, to which all these belong. But of this immaterial substance we affirm that we are not *more* ignorant, than of the material substance called matter. Our ignorance, and our knowledge of both, are exactly similar and equal. We can define neither matter nor spirit, except by their several attributes; and by these we can define and conceive of both equally well. If any body will tell me what matter is, exclusively of its being hard, extended and coloured, I will tell him what spirit is, exclusively of its thinking, choosing and refusing. If he cannot do the former, he ought not to require me to do the latter; and if he believes in the existence of matter, when it is known only by its attributes, he ought to believe in spirit which is known precisely in the same way. Yes, my young friends, we have as much knowledge of mind as we have of

matter—we are no more ignorant of a *spiritual* than of a *material* substance. Spirit is that which thinks, which reasons, which judges, which deliberately approves or disapproves. These certainly are not among the *known* properties of matter, let materialists reason as they may; but they are the known and acknowledged properties of what we denominate mind or spirit.

Now, in regard to our Creator—in speaking of whom we ought ever to be filled with the profoundest reverence—when we say that he is a Spirit, we do not presume to say that his essence is of the same nature with that of our own minds, or even with that of angelick minds. It may be greatly different from that of any created spirit; as we know that he is in all respects infinitely superior to the highest orders of his creatures. Still we do say, and are warranted by his revelation to say, that "God is a spirit." He is *infinitely intelligent*, as well as the source of all intelligence to every creature possessing the powers of intellect—God is not matter but the purest of spirits.

You will observe that the answer under consideration, after teaching us that God is a Spirit, goes on to state, that both in his being and in all the attributes afterwards enumerated, he is *infinite*, *eternal* and *unchangeable*—these terms are to be connected with each of the words which follows them in the answer.

2. God is *infinite* in his *Being*. The infinitude of the being of God is often called his *omnipresence*, and sometimes his *immensity*, and it is closely connected with his *omniscience*. He is present in every part of his wide dominions; so that no point can be assumed or imagined in unlimited space, of which it can be said that God is not *there*. He is there in the strictest sense; there by his *essential presence*, as well as by his perfect knowledge of whatever else is there. This is inimitably described in the 139th Psalm—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me: yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The Deity being thus every where present, not only surrounding and embracing, but most intimately *pervading* every created being, perfectly knows all things—His omniscience, as it relates to a knowledge of all that passes in the universe, is, as already intimated, closely connected with his immensity or ubiquity. No occurrence, no change, can possibly take place in creation unperceived by him. Nay, not only all visible events, but all the most secret thoughts and designs of his intelligent creatures, whether good or bad, the moment they are formed, are more perfectly known to him than to the creatures who form them. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts—I am he that searcheth the reins and hearts."

The omnipresence or infinite being of God, is also connected with his preservation, providential care, and perfect control and government, of all the works of his hands. As they all exist in him, and are upheld by him, they cannot act but by his permission. He limits and bounds all their actions; he directs and orders all things according to his good pleasure; and "he openeth his hand and satisfieth the desires of every living thing."

The incomprehensibility of God by his creatures, follows necessarily from his infinity. He is fully known only to Himself. A finite being

cannot comprehend that which is infinite. "Who by searching can find out God, who can find out the Almighty to perfection?—Such knowledge is too wonderful for me, it is high, I cannot attain unto it." The most enlarged capacity of men or of angels, will never be able fully to understand the being or the perfections of God. Hence their capacities may be, and it seems probable to me that they will be, forever enlarging, and rendering them more noble, and such of them as are holy, more happy; and yet, although this be so, there will forever remain an infinite distance between them and their Creator.

3. God is *eternal.* He exists from eternity to eternity. There is an eternity which is past, and an eternity which is to come—an eternity before time began, and an eternity when time shall be no more. Time is measured by a constant succession of its parts or portions; and every moment as it passes is taken from the eternity to come, and added to the eternity which is passed. Suppose a line strictly infinite, that is, without beginning or end. This may represent the whole of eternity. Suppose a point taken in this line, and moved forward a very small distance, say an inch, and there terminated. This small distance on the infinite line, may represent time. The Divine existence is commensurate with the whole line. But all the events of time, from the formation to the dissolution of the universe, lie within the measured inch: and as there is no proportion between this inch and the whole line, inasmuch as there can be no proportion between that which is finite and that which is infinite, so there is no proportion whatever between time and eternity. In the Divine existence, represented by the whole line, there is no succession or progression of parts; for the supposition is that it is complete at once, and without beginning or end. Hence it has been said with truth, that the existence of the Supreme Being is one eternal NOW. We conceive of Him as having existed an endless duration, before the point was assumed from which the inch of time begins. Through this whole duration he existed without creatures—perfectly happy in himself alone. Men and angels will exist through an endless duration, represented by the line which goes forward from the termination of the measured inch: that is, their future existence, awful thought! will be commensurate with the existence of God. But you will be careful to observe, that this eternal *future* existence of intelligent creatures is not a *necessary* existence, like that of the Creator—It depends entirely on his will and appointment. He could terminate it in a moment, if such were his pleasure; but it will continue eternally, because it is his unchanging determination that it shall so continue. But his existence, from eternity to eternity, is from his very nature—It is a necessary indestructible existence.

Here, again, my dear youth, we have another view of the incomprehensible nature of God. I have endeavoured to give your thoughts a right direction for meditating on the subject, and to illustrate it a little. But eternal duration is a subject that soon swallows up all our thoughts—Sometimes when we speak of the distinctions or persons in the Godhead, we are told that we speak of what is *incomprehensible.* We admit it fully; but we remark that there is nothing which relates to the Deity that is not incomprehensible: and for myself, I know of nothing in theology that is more *mysterious,* nothing that more immediately baffles and overwhelms all our powers of comprehension and distinct conception, than this very first principle, which all but atheists admit, that God is eternal. *An eternal uncaused existence,* bewilders and absorbs the mind, the moment the attempt is

made to grasp it, or closely to investigate it. Yet this is the most indisputable and fundamental truth in all theology, natural or revealed. Verily, when the being and attributes of God are the subject of our investigations, our feeble beam of intellect can guide us but a little distance. We must soon exchange reasoning for humble and adoring admiration.

4. God is *unchangeable.* This we must believe, if we hold the *perfection* of the Deity; because change necessarily implies imperfection—as all change must be either for the better, or the worse, and perfection excludes both. Having a perfect foresight of all events, possible as well as actual, and the arrangement and ordering of all secondary causes and agents from first to last, we cannot conceive of any reason why there should be a change, in any of the purposes of the Deity. When God, in some passages of scripture, is said "to repent," it is always to be understood as spoken in accommodation to human perceptions; that is, the *visible procedure* in the divine dispensations is such as when *men* repent, and change one course for another. But such expressions are not intended to intimate that there is any change in the purpose, mind or will of God: the scripture assures us of the contrary—that "he is of one mind, and none can turn him," and that "with him there is no variableness, neither shadow of turning."

The remainder of this answer of the catechism must be reserved for a future lecture. Let us endeavour to derive, from what has now been said, a few practical and useful inferences.

1. We should learn always to speak of that great and glorious Being, of whom I have been discoursing, with holy awe; and always to treat whatever relates to him with the deepest reverence. It is told of the celebrated Mr. Boyle—equally distinguished by his learning and his piety—that he never mentioned the name of his Maker, without a sensible pause, both before and after he pronounced the word. I do not notice this as an example to be exactly imitated; but I am well assured, that just in proportion as any man advances in holiness or true piety, in that proportion will there be deep solemnity upon his spirit, whenever his thoughts turn on God; whenever he addresses him in prayer; or whenever he speaks of his Maker to others. How inexpressibly shocking is it, then, to hear that great and glorious name, which angels and seraphs repeat with profoundest veneration, taken lightly and irreverently—nay in the profanest forms of expression imaginable—on the lips of thoughtless wretched mortals. My dear youth, never repeat your Maker's name with lightness, in common discourse. Never use it but with sensible reverence. Dread also to treat any thing that is connected with the divine Majesty with disrespect, or with levity. I am satisfied that real reverence for the Deity—his name, his word, his worship, his day, his house, his institutions,—is most closely and intimately connected with every thing that leads to true piety, with every thing that is hopeful in regard to the salvation of the soul.

2. Is God every where present? Are we continually surrounded, embraced and pervaded by the Deity? Are all the actions of our lives, all the words of our lips, all the thoughts, and feelings, and secrets of our souls, naked before his eye? How solemn is the thought! The wicked are often afraid and ashamed that *men* should witness their vileness. But what are worms of the dust, in comparison with the infinite God, who is always the witness of what they think, and do, and say—however concealed in darkness; however kept from human knowledge?—

Yes,—and he will, at last, bring the whole into judgment, and disclose it to the assembled universe. Oh let us ever remember the presence of God, and our responsibility to him! This will prove the most powerful and effectual guard that we can place, not only on all that we do or say, but on all that we imagine, or wish, or think. He who is duly sensible that his soul is continually open to his Maker's inspection, will be careful of all his thoughts, and all his desires—of all that passes in his bosom, as well as of all that meets the observation of the world.

But the omnipresence and omniscience of the Deity are, to the truly pious and devout mind, a subject of the most pleasing contemplation, and the source of high and holy pleasure and delight. To the friend, the child of God, what can be more gratifying than to recollect that his heavenly Father, the Almighty God, is ever with him; to protect him in danger; to comfort him in affliction; to support him in distress; to enlighten him in doubt and darkness; to be a very present help in every time of trouble; to be communed with in the closet, or on the bed, as well as in every act of social worship; to witness every sigh, and every groan, and every tear; to hear the very desires of the soul; to listen to every prayer or petition, which is ejaculated from the heart when no words are uttered; to support and comfort in the hour of death, and to receive the departing spirit to the mansions of eternal peace and rest and joy—to a knowledge and an enjoyment of Himself, of which on earth we can form no adequate conception. My dear children! make God your friend. There is a happiness in having him for your friend and father, that cannot be described. It fills, and was intended to fill, the whole soul. It is not to be compared with any earthly enjoyments. They never fully satisfy; and they are fleeting at the best. Soon you must leave *them*, or they be taken from *you*. But in the friendship, and favour, and enjoyment, of the almighty and eternal God, there is a pleasure, a holy, a serene, and sometimes an ecstatick joy, that satisfies every desire of the soul—of which accidents cannot deprive you, of which death itself cannot rob you.—Rob you, did I say?—Death will only shake off those incumbrances of flesh and sense, which hinder and debase, and circumscribe this heavenly delight; and will render it pure, perfect and eternal, in the bosom of our God and Saviour. It is to this that true religion seeks to lead you. Will you not listen to her voice? Will you not yield to her solicitations? Will you prefer the dust and dross of time before this heavenly treasure? Say, in the strength of God, that you will not. Say that from this hour, let others do as they will, you will seek, till you find "the pearl of great price—the good part which shall not be taken away from you." Father of mercies!—may this be the resolution of every hearer; and may thine own blessed Spirit render the resolve effective. We ask it in the name and for the sake of Christ our Saviour—Amen.

FOR THE CHRISTIAN ADVOCATE.

A BRIEF VIEW OF THE LIFE AND WRITINGS OF DR. BARROW, WITH EXTRACTS FROM HIS SERMONS.

Dr. Isaac Barrow was born in London, October, 1630. "His first schooling, (says his biographer,) was at the *Charter-house* for two or three years, when his greatest recreation was in such sports as brought on fighting among the boys; in his after-time a very great courage remained, whereof many instances might be set down; yet he had perfectly subdued all inclination to quarrelling; but a negli-

gence of his clothes did always continue with him. For his book he minded it not, and his father had little hope of success in the profession of a scholar, to which he had designed him. Nay, there was then so little appearance of that comfort which his father after received from him, that he often solemnly wished, that if it pleased God to take away any of his children, it might be his son *Isaac;* so vain a thing is man's judgment, and our providence unfit to guide our own affairs." This strange wish of Dr. Barrow's father, deserved, surely, a far severer censure than is here passed upon it. But we have in this record a most encouraging example, to show that Christian parents ought not entirely to despair of the reformation, nor even of the eminence, of children who are idle and profligate in their early years. The next school at which young Barrow was placed, which was in the country, witnessed his diligence; and such a rapid progress in learning "and all things praiseworthy, that his master appointed him a little tutor to the Lord Viscount *Fairfax*."

At about the age of fifteen, he entered Trinity college, in the University of Cambridge. Here, on account of the poverty of his father, who lost most of his property by adhering to the royal cause, he was supported by the charity of the celebrated Dr. *Hammond;* and he now became eminently distinguished for diligence, learning, and piety. Barrow continued a stedfast, but moderate royalist, and would never take the *covenant*. Some of the fellows of the college were provoked to move for his expulsion; "but the Master silenced them with this, *Barrow is a better man than any of us.*" He now read with great care, the works of Lord *Verulam*, *Des Cartes*, and *Galileo;* and by sheer merit, in opposition to party prejudice, obtained, in 1649, a fellowship in his college. The fellowships of the English Universities have long been, and are still, the nurseries of those men of genius who, in every department of science, mainly contribute to raise that nation to an unrivalled eminence of intellectual distinction.

Barrow first studied physick, as the state of the times was unfavourable to his entering the Church, according to his views of propriety. But he afterwards thought that this profession was not consistent with his fellow's oath, which, it seems, obliged him "to make divinity the end of his studies." He therefore never practised medicine, but devoted himself to the study of Theology. In literature he soon took rank among the first men of his age. He was familiarly versed in the ancient mathematicians, and translated Euclid from the Greek, "in a less form and clearer method than any one had done before him. At the end of his demonstration of Apollonius, he has writ, 'April 14th—May 16th, *Intra hæc temporis intervella peractum hoc opus.*' He was a candidate for the chair of Greek professor; but though recommended by his predecessor, he at this time lost it, "being thought inclined to Arminianism."

He now determined to travel. To provide for his voyage he sold his books; and went first to *France*, visited *Paris*, gave his college an account of his voyage, and then went to *Italy*. He made some stay at *Florence*, "perusing many books in the Great Duke's library, and ten thousand of his medals." He was prevented from visiting *Rome*, by the prevalence of the plague in that city. He took ship for *Smyrna*. "In this voyage they were attacked by a pirate; and though he had never seen any thing like a sea-fight, he stood to the gun appointed him with great courage, for he was not so much afraid of death as of slavery." After some stay at Smyrna, he went to *Constantinople*. Here, "at the See of *St. Chrysostom*,

he read over all the works of that father, whom he much preferred before any others, and remained in *Turkey* above a year." He then returned home, by the way of *Venice*, *Germany* and *Holland*.

He now received episcopal ordination from Bishop *Brownrig*, "notwithstanding the times were then very unsettled." When *Charles* the Second obtained his throne, the friends of Barrow expected he would be highly rewarded for his loyalty. But Charles cared less for either friends or foes, than for the indulgence of his propensity to licentious pleasures. Barrow was a poet, as well as a mathematician and an eloquent writer of prose; and in a Latin poem, which his biographer says has not been published, were these lines—

Te magis optavit redituram, Carole, nemo,
Et nemo sensit te rediisse minùs.

He was, however, in 1660, chosen to the Greek professorship in *Cambridge*, without a competitor: and in 1662, he was elected "to the Geometry lecture at *Gresham college*"—these two appointments not being deemed inconsistent. Not long after, he was chosen the first lecturer, in a lectureship of mathematicks, founded in Cambridge, by a Mr. *Lucas*. It was in Greek and in mathematical learning that Dr. Barrow, as a scholar, most excelled. In his *Apollonius*, he wrote an address to the Deity, thus inscribed—Ο θεος γεωμετρει.—The address is in Latin, very curious, but truly devout. "The last kindness and honour he did to his mathematick chair, was to resign it (1669) to so worthy a friend and learned successor as Mr. *Isaac Newton*, fixing his resolution to apply himself entirely to divinity."

In 1672, Dr. Barrow was made master, or president, of his college. "When the King advanced him to this dignity, he was pleased to say, *he had given it to the best scholar in England.*" After what has been said of Charles II., it ought not to be omitted, that the biographer of Dr. Barrow states, that his advancement "was the King's own act, though his desert made those of the greatest power forward to contribute to it—and the senior fellows so well understood and esteemed him, that with good will and joy they received a master much younger than any of themselves." He was afterwards vice chancellor. This truly great man enjoyed his elevation but five years; he died the 4th of May, 1677, in the 47th year of his age, and was laid in *Westminster Abbey*, "with a monument erected by the contribution of his friends.—The estate he left was books."

His sermons were prepared with great study and pains—"herein he was so exact as to write some of them four or five times over; his sermons were all large, and finished, and fairly written." What will be said to this by those clergymen who boast how easily and rapidly *they* can write sermons? An elderly clergyman once said in the hearing of the writer, that a young preacher should receive and remember it as a certainty, that every sermon delivered by him would cost pain *somewhere*.—If it did not cost him pain to make it, it would cost his audience pain to hear it; and that it was his duty to take the pain from his hearers to himself.

Doctor Barrow's English works, as first published, are contained in three volumes folio.* They were first arranged and published by Dr. Tillotson, afterwards Archbishop of Canterbury. The excellence of Tillotson as a writer, needs not be

* Barrow's other works are the following—Euclidis Elementa, Euclidis Data, Lectionis Opticiæ 8, Lectiones Geometricæ, Archimedis Opera, Apollonii Conicorum Lib. 4, Theodosii Spærica, Lectio de Spæra et Cylindro, Lectiones Mathematicæ, Opuscula Theologica, Poematia, Orationes.

told. But he is not so much of an original thinker, as by some he has been represented. Whoever is familiar with the works of both Barrow and Tillotson, will see that the latter borrowed from the former—not language but thought—in a manner truly remarkable. Both these eminent men were avowed Arminians. But their works ought to be read by every Calvinist who can have access to them. They contain a mine of rich thought; the piety of their authors will not easily be questioned, after reading them, by any candid mind; and every Calvinist ought to know what is said, and how theological doctrines are held, by Arminian writers of the first class. If Whitby be added to Barrow and Tillotson, the view of Arminian principles, of the old school, will be nearly complete. Of this system, a very sagacious and learned Calvinist once said, "it is a very good system, turned the wrong end foremost." The later Arminians too often approximate in their sentiments to some of the most objectionable tenets of Arians and Socinians. Perhaps there is considerable evidence that such is the natural tendency of the system, in the last works, or opinions rather, of Whitby, and in the known peculiarities of Dr. Samuel Clark.

Barrow is evidently a most eloquent writer, notwithstanding some peculiarities of language. The celebrated Lord Chatham, is reported to have read his sermons repeatedly, for the express purpose of improving in eloquence. Barrow exhausts every subject that he handles. An acquaintance of the writer, when praised for an excellent charity sermon, said frankly—"I took all the thoughts from Barrow's sermon on 'bountyto the poor,' and I left enough for three sermons more." From this sermon, a short extract is subjoined, and another from that on the "profitableness of godliness."—More may be furnished hereafter. G. A.

Extract from Dr. Barrow's Sermon on "the Profitableness of Godliness."

"This is the difference between a pious, and an impious man. Is the pious man in need? he hath then an invisible refuge to fly to, an invisible store to furnish him; he hath somewhat beyond all present things to hope in, to comfort himself with: whereas the impious person hath nothing beside present appearances to support or solace himself by; the which failing, down he sinketh into dejection and despair. Is the good man in affliction? he knoweth that it cometh not on him without God's wise appointment, not without good intention toward him, for probation, exercise and improvement of his virtues, or for wholesome correction of his bad dispositions; that it is only physick and discipline to him, which shall have a comfortable issue; that it shall last no longer than it is expedient for him that it should: wherefore he patiently submitteth to it, and undergoeth it cheerfully, with the same mind wherewith a patient swalloweth down an unsavory potion, which he presumeth will conduce to his health. Never, indeed, hath any man enjoyed more real content, or hath been more truly satisfied, than good men have been in a seeming depth of adversity. What men ever upon earth have been more sorely afflicted, have underwent greater losses, disgraces, labours, troubles, distresses in any kind, than did the Holy Apostles? yet did they most heartily rejoice, exult and triumph in them all. Such a wondrous virtue hath Piety to change all things into matter of consolation and joy. No condition in effect can be evil or sad to a pious man: his very sorrows are pleasant, his infirmities are wholesome, his wants enrich him, his disgraces adorn him, his burthens ease him; his duties are privileges, his falls are the grounds of advancement, his very sins (as breeding contrition, humility, circumspection and vigilance) do better and profit him: whereas Impiety doth spoil every condition, doth corrupt and debase all good things, doth embitter all the conveniences and comforts of life."

Extract from the Sermon on "the Duty and Reward of Bounty to the Poor."

"Shewing bounty and mercy are the most proper and the principal expressions of our gratitude unto God; so that in omitting them, we are not only very unjust, but highly ungrateful. Innumerable are the benefits, favours and mercies,

(both common and private) which God hath bestowed on us, and doth continually bestow: He incessantly showers down blessings on our heads; he *daily loadeth us with his benefits;* he perpetually *crowneth us with loving kindness and tender mercies:* All that we are, all that we have, all that we can hope for of good, is alone from his free bounty: Our beings and lives, with all the conveniences and comforts of them, we entirely owe to him as to our maker, our preserver, our constant benefactor: All the excellent privileges we enjoy, and all the glorious hopes we have as Christians, we also stand indebted for purely to his undeserved mercy and grace. And, *What shall we render unto the Lord for all his benefits toward us?* Shall we render him nothing? Shall we refuse him any thing? Shall we boggle at making returns so inconsiderable, in regard to what he hath done for us? What is a little gold, or silver, or brass perhaps, which our poor neighbour craveth of us, in comparison to our life, our health, our reason; to all accommodations of our body, and all endowments of our mind? What are all the goods in the world to the love and favour of God, to the pardon of our sins, to the gifts of God's spirit, to the dignity of being the children of God, and heirs of salvation; to the being freed from extreme miseries, and made capable of eternal felicity? And doth not this unexpressible goodness, do not all these inestimable benefits require some correspondent thankfulness? Are we not obliged, shall we not be willing to exhibit some real testimony thereof? And what other can we exhibit beside this? We cannot directly or immediately requite God, for he cannot so receive any thing from us; he is not capable of being himself enriched or exalted, of being any wise pleasured or bettered by us, who is in himself infinitely sufficient, glorious, joyful and happy: *Our goodness extends not to him; A man cannot be profitable to his Maker.* All that we can do in this kind, is thus indirectly, in the persons of his poor relations, to gratify him, imparting at his desire, and for his sake, somewhat of what he hath bestowed on us, upon them. Such a thankful return we owe unto God, not only for what he hath given us, but even for the capacity of giving to others; for that we are in the number of those who can afford relief, and who need not to demand it. Our very wealth and prosperous state should not seem to us so contemptible things, that we should be unwilling to render somewhat back in grateful resentment for them: The very act of giving is itself no mean benefit; (having so much of honour in it, so much of pleasure going with it, so much of reward following it;) we receive far more than we return in giving; for which therefore it is fit that we should return our gratitude, and consequently that we should perform these duties. For indeed without this practice, no other expression of gratitude can be true in itself, or can be acceptable to God. We may seem abundantly to thank him in words; but a sparing hand gives the lie to the fullest mouth: We may spare our breath, if we keep back our substance: For all our praising God for his goodness, and blessing him with our lips, if we will do nothing for him, if we will not part with any thing for his sake, appears mere compliment, is in truth plain mockery, and vile hypocrisy."

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER IV.

My dear Timothy—In my present letter I shall enter on the consideration of the several parts of publick worship—taking first in order those which are purely *devotional.* I will begin with *Psalmody.*

This, when properly conducted, is both a most delightful and a very profitable part of the service of the sanctuary. If the secret exercises and feelings of practical Christians in the house of God were to be disclosed, I suspect it would not unfrequently be found that a psalm, or a hymn, had proved the sweetest and most impressive part of the whole service. How much care then ought to be taken to prevent every thing which is calculated to mar this sacred pleasure, and how ready should we be to do all in our power to promote and increase it. One of the means to be used with this view is, to make a right selection of the psalms and hymns which you are to give out, in every publick service you perform. I shall not dwell on this, because I believe it is a point which generally receives attention. I will, however, remark, cursorily, that good impressions are always the most deeply made, when every part of publick worship conspires, as it were, to produce one

undivided effect. If several affections or impressions, however right in themselves, are produced in our minds in quick succession, they, in a measure, supplant and destroy each other, and none of them is likely to be deep and lasting. Hence it is of real importance in publick worship, that the singing, praying, and preaching, should, as far as practicable, all go to the same point, be all concentrated to one effect; which thus may be produced in all its strength and fulness.

Happily you do not live at a time when there is that keen controversy and bitter altercation about different systems of psalmody, which is fully within my recollection. If you did, I should earnestly advise you not to attempt a sudden change in any congregation; but leave it to be effected, as I have frequently seen it take place, by such slow and gradual advances as to produce no convulsion, and but little dissatisfaction among any of the worshippers. And as circumstances now are, whenever you are called to perform occasional services out of your own congregation, I advise you not even to suggest an innovation on the system of psalmody which you find in use, nor to make any difficulty whatever on the subject. Take the version of the psalms which you find has been there adopted, whether it be that of *Rouse*, or of *Watts*, or of *Dwight*, and use it promptly and cordially. I certainly do not mean to intimate, for it is impossible for me to think, that the versions I have mentioned are equally good. Yet I am satisfied it is far better to use any one of them, than to quarrel about a change; and that no change in a congregation ought to be attempted by an occasional preacher.

It appears to me that we need some order in the Presbyterian church, more definite than any which now exists, on the subject of Psalmody. As the highest judicature in our church has, from time to time, *allowed* the versions of Rouse, of Watts, and of Watts as altered and added to by Barlow and Dwight, and of the selection of hymns made by Dwight—*allowed* these several systems of Psalmody to be used in our churches—it would seem to follow, that they supposed such an allowance necessary to any system, before it could with propriety be introduced in the congregations under their care. And this truly is my own opinion as to the point of propriety. I would say, let individuals, families, and private and occasional associations of Christians, use freely any religious compositions in verse which suit their taste, and conduce, as they think, to their spiritual benefit. But when we go to the regular publick worship of God in his house, let us be assured that the psalms and hymns we shall meet with there, shall be no other than those which have received the sanction of the highest judicature of our church, in regard to their orthodoxy, piety and tendency to edification. Perhaps in no way are loose and heretical doctrines more likely to make their first entrance into a church, than in the form of poetry adapted to church musick. Yet by a minute of our General Assembly in 1806, as given in "the Digest," it is declared "that the General Assembly of the year 1802, in their resolution on this subject, did not intend that the churches under their care should use no other psalms and hymns than those specified in the resolution." It is afterwards added, "that when any families, or congregations, in their religious worship, make use of hymns containing erroneous doctrine, or trivial matter, it becomes the duty of church sessions and presbyteries, to inquire into the matter, and act as the case may require." Here the whole subject seems to be left at the discretion of congregations and families severally, subject to a responsibility for introducing any thing that may be

improper. This is not the place to urge the justice of the old maxim, that it is better to *prevent* evil than to *punish or correct* it: nor to ask how sessions and presbyteries are to know what takes place in private families, or even in particular congregations, till mischief, in many cases, shall have become inveterate. On the whole, I would advise you to keep strictly to the rule, in your own congregation, of using in publick worship no other system of psalmody than that which has been explicitly approved or allowed by the General Assembly—I would not object to some departure from this rule in more private meetings. Yet for myself, I do assure you, that whether in the closet, the family, or the church, or whether I consult taste, or seek for pious sentiment calculated to warm my heart and lift my soul to God and heaven, I want nothing which I do not find in our approved system; and that though I am not insensible to the excellence of other compositions of the same class, yet to my apprehension the most of them are exceedingly deficient in the solidity, simplicity, and unction of piety which characterize the psalms and hymns of Dr. Watts.

Singing is wretchedly performed in many of our congregations. It has been this chiefly, I believe, which in a few instances has led to the introduction of the organ—a remedy which I think generally increases the disease, and which in my judgment is worse than the disease itself. The use of the organ, or of any instrumental musick, is, I believe, almost always followed by the effect of confining the singing very much to the choir, and to a few individuals particularly skilful in, or fond of musick; whereas this is a portion of the service in which all who are not grossly deficient in voice ought actively to unite. Our *Directory* says explicitly that "the whole congregation ought to join in this part of worship." Nor can I avoid thinking that the *spirituality* of this part of worship is not helped, but greatly hindered, by the use of instrumental musick. I would not express or indulge uncharitable sentiments, in regard to the use of the organ in churches where it has had long prescription or usage in its favour. But I certainly would not consent to its introduction in a church of which I was the pastor, and I do earnestly wish that it may never be introduced into another place of worship in our denomination. The true system is for our clergy to use influence and industry to promote the cultivation of *vocal* musick, of a right kind, among the people of their several charges; and this I know is in most cases perfectly practicable. There is scarcely any congregation in which there is not a considerable number of persons, both male and female, especially among the youth, who are fond of musick, and ready and desirous to cultivate it; and its cultivation is advantageous on many accounts. It has a tendency, when rightly directed, to soften the mind and manners, to cherish good feelings, and even to dispose to serious reflection. It yields a pleasure innocent in itself, and which may prevent the love and pursuit of pleasures not innocent. Above all, it prepares those who cultivate it to take part, with advantage to themselves and to others, in an important portion of the publick worship of God. It is therefore an object well worthy of the particular attention of every parochial clergyman; and his taking a forward and active part in promoting it will, if he acts with prudence, be highly pleasing to his people, especially to the young. They will, naturally and of choice, look to him to take the lead in the business. This will give him an opportunity to cherish a just and correct taste in church music, which is very important. No *complex* pieces of musick are fit for a pro-

miscuous Christian assembly; and the light and fantastick airs which we sometimes hear are really disgusting, and even profane. For the most part, they are as much in violation of a good musical taste, as they are inconsistent with the spirit of devotion. Tunes which are grave and simple may be, and often are, far richer in real harmony and in strong melodious chords, than those of an opposite character.—Such tunes only are fit for the service of the sanctuary on ordinary occasions. Of these a suitable variety should be selected and kept in constant use, that the whole congregation may learn them by the ear, and join in the service whenever they are sung. A new tune of the right kind should be introduced about once a year, and not much oftener. The clerk of the congregation ought to have skill enough to adapt the tune to the *general strain* of sentiment in the psalm, or hymn, which is to be sung—More than this it is folly to attempt. And when well chosen tunes are well sung, in their different parts, and with a good choir to lead, and to cover the slight imperfections of the whole congregation joining in the sacred song, the service is truly sublime and transporting. There is nothing on earth probably, which is so well calculated to remind us of the worship of heaven. Now I repeat, that if a parochial clergyman will take the interest that he may and ought to take in this concern—an interest which he may take so as to gratify his people, and prove a pleasant relaxation to his own mind—if he will promote singing schools, and see that a right kind of teacher is employed; and will occasionally attend those schools himself, and encourage both teachers and learners; he will soon have the direction of the music in publick worship—as he ought always to have it—completely under his own direction and control: and it will be rendered I am persuaded, unspeakably superior, so far as devotion is concerned, to that which can be made by the best organ that was ever introduced into a church.

Those who are fond of musick are too apt to consider the psalm which they use, merely as a vehicle, like the notes in their musick books, for the tune which they are to sing. It will not be a subject unfit for the pulpit to correct this error—to teach and endeavour to inculcate effectually on all your people, that the musick of the sanctuary is not intended merely to gratify the ear, but through that organ to make a deep impression of pious sentiment on the heart of every worshipper; and to dispose and enable him to praise and glorify God, with his spirit and his voice in happy union. It will likewise be proper to warn your people generally against the neglect of this part of worship by any of them, as if they had no concern with it—reminding those who have not a voice capable of musick, that they ought devoutly to use the words of the sacred song in concert with those who sing them. It may also be well to remark that there are many of the psalms and hymns made use of in public worship which unsanctified men can never appropriate, as expressive of their *present* temper, feelings and character—that this should serve to humble them deeply; and that when they join in singing these psalms and hymns, it should be under a construction, silently but sincerely given to them in their own minds, that here is the description of the temper, feelings and character which they approve, and which they resolve, in reliance on divine grace, earnestly to endeavour to make their own.

Possibly you may think that I have spent more time on this topick than its relative importance demands. Such, however, is not the estimate which I make. The subject of Psalmody is one of much interest, and one which is closely

connected both with the decorous and the profitable performance of the service of God's house. At the same time, it is one not often discussed in the view I have taken of it; and there are gross and prevalent errors relative to it, which I would fain do something to correct. Against these errors I hope that what I have written may at least serve to put you on your guard—In all things may you have the divine guidance: So prays your affectionate father, —— ——.

P. S. I really forgot, till I had finished my letter, to say any thing on the subject of parcelling out the lines of a psalm, in social worship. This practice, which once was general in our churches, is happily almost at an end. It is always a great drawback on good musick, and is on other accounts objectionable. It certainly ought to be avoided, as much as a regard to the spiritual benefit of the worshippers will permit. But remember that a regard to this *spiritual benefit*, is invariably to control every thing else, both in singing and in all other parts of religious service. And therefore in evening services, where the light is not sufficient to enable the people generally to read the psalm which is sung, and on occasions where they cannot be furnished with books, I would never fail to parcel out the lines—Not to do it, is at once to deprive the devout of a precious part of the service, and to cherish in others the erroneous opinion, already too prevalent, that psalmody is to be left to those who are fond of singing.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

HINT CONCERNING THE PRESIDENTIAL ELECTION.

Mr. Editor—A particular friend of mine said to me, the other day, "why is it that we never hear ministers in publick prayer, or private Christians in their social worship, imploring the Divine guidance and blessing in the approaching choice of a chief magistrate of the United States?"—This question brought me to a stand: for truly I felt, not only that the supposed omission was a real and culpable one; but that I was myself chargeable with the delinquency in question. I determined, therefore, as far as possible to repair my own fault in this respect, and further, to make it the subject of a short communication, or rather respectful query, to the Editor of the Christian Advocate. I am glad, Mr. Editor, to find that your work is growing both in interest and in circulation. I hope, therefore, these lines will meet the eyes of many who view every thing which concerns their country through the medium of Christian principle, and to whom my suggestions may prove a hint in season.

Allow me, then, sir, to repeat most respectfully to you, the question which was originally addressed to myself, Why is it that we never hear the great national concern referred to, made the subject of a single petition to Him who sits as governor among the nations?

I am no party politician. The longer I live, the more deep is my distaste, and even abhorrence of the spirit of party politicks. I never wish to hear a minister, or any other man, carry into social prayer the least hint or suggestion by which any person may be enabled to conjecture to what political camp he belongs; or rather, I hope it will be more and more the object of all Christians, and especially of all ministers of the Gospel, to evince

by every thing they say and do, both in publick and private, that they belong to no camp but that of Jesus Christ. But still we commonly, and I think properly, hear blessings implored, in publick prayer, upon our beloved country. Nay, we hear the leaders in publick devotion descend to particulars, and pray for the President of the United States; —for both branches of our national legislature;—for our judges and magistrates—and for all in authority;—that they may rule us in the fear of God; that they may be guided and aided in all their measures; and that all our concerns as a nation may be so ordered, as that peace, virtue and happiness may be every where promoted,—our civil and religious privileges perpetuated —and the holy reign of the Redeemer established over the hearts and lives of the whole body of the people.—Now, I not only approve of all this, as I suppose most Christians do; but I have heard zealous politicians, many times, find fault with ministers for not more pointedly referring to our civil rulers in prayer.

But if it be proper to pray for the President when elected; is it not equally rational to pray that a wise and good one may be given us? and, of course, that those who make the choice may be divinely counselled and directed? It cannot be supposed that the one is less important than the other. Neither can it be imagined that Providence has less to do in the choice of this exalted officer, than in his conduct after his election. Nor yet again will any one contend that Christian patriots have less interest in placing a suitable person at the head of our nation, than in the details of his administration after he gets there: or rather, none will believe that the two things can or ought to be separated.—What then, I ask again, is the reason that we hear none imploring a blessing on the approaching election? Is it that, while we make every thing else a subject of prayer, we are not willing that our Heavenly Father should direct us in this great concern? Or is it, that the minds of our citizens are in such a state of feverish excitement and inflammation on this subject, that they are not in a proper temper to pray about it? If either of these be the case, it is high time that our feelings were altered.

The great Searcher of hearts is my witness, that I do not make these remarks with the view of promoting the election of any one of the candidates for this elevated station, whose names are either now before the publick, or are ever expected to come before it. I have no expectation of ever giving a vote which shall either directly or indirectly aid any of them. It is not to serve any man, or any party, but great religious principles for which I write this humble paper.

I hope, therefore, Mr. Editor, not only that all the advices which you give to your readers, in the Editorial Remarks with which you close your last number, will be sacredly regarded; and that all will be habitually engaged in praying for our beloved country and her rulers; but that we shall hear the approaching election made the subject of special, importunate prayer, in publick, as well as in private. We are poor judges of what may eventually promote the national welfare. But our God is a God who hears prayer; and if all the Christians of different denominations in our land, daily, and humbly and perseveringly implore the guidance of infinite wisdom in relation to this great subject, we may hope to see a man at the head of the United States, who to pure morals, and sound principles, shall add such discernment, prudence and firmness as shall tend, under the Divine blessing, to elevate our character at home and abroad; to keep us at peace with

all the nations of the earth;—and to draw down the benediction of heaven upon this highly favoured people. AN AMERICAN.

FROM THE LONDON CHRISTIAN INSTRUCTOR, FOR APRIL, 1823.

THE THREE SISTERS.

An Allegory.

There were three sisters dwelling in one house, each marked by certain peculiarities of person and character. The eldest, with a frame full of life, health, and vigour, had an air of dignity and decision, which, at times, bespoke somewhat of sternness. The second seemed to have less of strength, but more of sprightliness; her face glowed with the bloom of spring, and the blush of morning; every feature and motion indicated a sanguine temper, an ardent aspiring spirit, and a mind of elastic spring, easily recovering from any temporary depression. The third, possessed a person admirably fitted to please and delight; her countenance was open, animated, and attractive; exhibiting the varied play of warm, liberal, and tender emotions; her voice was mild and musical, capable of those diversified tones and inflexions, which render it at once the vehicle of thought and of sentiment; her steps and all her gestures were decent, graceful, and engaging. She had blended in her constitution and habits, many of the principal qualities of the other two, without any of the stern severity, and the sanguine eagerness and impatience, which they sometimes discovered.

These three sisters, whose names were *Faith*, *Hope*, and *Charity*, lived in great harmony, and evinced a mutual attachment and dependance. In difficult affairs, and daring enterprises, Faith uniformly took the lead. Steady and intrepid, patient and persevering, when her object was clearly defined and approved by the judgment, and her purpose deliberately formed by the will, she shrunk from no task or toil necessary to its accomplishment. Hope, beside aiding and inspiriting the efforts of her elder sister, had the happy art of assuaging any misfortune and calamity, of heightening the relish of every enjoyment by the infusion of an exquisite sweetness, and of gilding every scene and circumstance with colours and tints peculiarly attractive. Charity, alive to all the wants and woes of the human species, was ever ready with her sunny smiles, or melting tears, to comfort and soothe the sons and daughters of wretchedness; her eyes, her tongue, her hands, her feet, her every faculty and power, were busily employed in ministrations of compassion and kindness. These illustrious sisters performed more wonderful works, achieved more glorious victories, than any of the heroines whom history has enrolled in the book of fame. Faith had a notable shield and heaven-tempered sword, which, being firmly grasped in either hand, were able to quench the fiery darts and repel the fierce assaults of every enemy, and even make Apollyon himself flee. Hope had an extraordinary cruse, which, in times of scarcity, would continue to run, without ever being exhausted; and she possessed a telescope, which, when the weather was cloudy, served to bring distant objects near, and render the unseen visible. Charity had a graceful *mantle*, capable of covering a multitude of spots and blemishes, and a medicinal *vial*, like that which the good Samaritan carried, in which was a balsam, whose virtue healed all sorts of wounds. When she found stains and offences, which were not easily to be removed, she gently spread her mantle over them, and hid them from the sight; and when she found

any bleeding broken hearts, she poured from her vial the balsamic mixture, which gave speedy relief, and seldom failed to effect a cure.

These sisters, amiable as they were, had certainly their defects and faults. Faith, though far the most strong and active, now and then staggered, and became irregular and sluggish in her movements. Hope was not altogether free from fits of peevishness and discontent. The youngest, as I have before said, had so many charms in her benignant aspect, and soft winning address, as made her the general favourite; yet, being of a very delicate frame, she was subject to chills, and languors, and faintings, and did not use every means she might have done to prevent them. But without enlarging on their defects, I must say, that these lovely relatives, which is not always the case with persons nearly allied, were penetrated with the liveliest sympathy, and appeared necessary to each other. When Faith grew feeble and sickly, her sisters were half-paralyzed. If Hope were absent, though but for a short time, the whole house was sure to be hung in mourning, and filled with sighing and tears, till her return. Charity could do nothing without her seniors and companions; and yet her presence was not less essential to them, as neither the plans of Hope, nor the work of Faith, succeeded in her absence.

I shall leave others to record their noble deeds, and numberless trophies, and only just touch on the nature and issue of their trials. Know then, gentle reader, that they were encompassed with bad neighbours, and what is far more grievous, were plagued and tormented with evil-minded and perverse domesticks, who could neither be sent away, nor wholly subdued. Nothing is more true than the ancient proverb, "that the worst enemies are those of one's own house." It would be tedious to tell a hundredth part of the distractions and tumults, conflicts and woes, which the worthy sisters above described met with from this cause. Every generous purpose they could form was thwarted and opposed, every word in its meaning, and every action in its motive, was misconstrued, and almost every cup was poisoned, at least embittered, by these spiteful inmates. And beside, their dwelling, though originally built after a faultless model, and wonderfully contrived, so as to combine every possible convenience and accommodation, had been in such a manner shaken and injured by a terrible catastrophe, that it required the most vigilant attention and incessant repairs to keep it in a tenantable state. The windows were dim, the doors shattered, the walls damp and mouldy, the timbers worm-eaten and decayed. At length, in a stormy winter's night, the house which had often rocked and tottered under the howling blast, suddenly fell with a tremendous crash. Faith and Hope, the two elder sisters, were crushed to death and buried in the ruins; the youngest, however, not only escaped unhurt, but, wonderful to tell, lost also by the shock all her nervous tremours and languors, her chills and changes, her weakness and infirmities. While the sisters lived, she was dependant on them; but since their decease, all the virtues and excellencies of the three, detached from blemishes and defects, and refined to perfection, now concentre in her. Report likewise says, that she has risen to far higher honour and purer happiness; that she wears a robe of spotless white, and a crown of glory inlaid with costly gems; that she moves amid shining ranks of immortals, and occupies a mansion of indescribable magnificence; where, free from molestation, danger, and fear, and full of peace, and joy, and transport, she sings as an angel, and glows as a seraph. AMICUS B.

THE DEACON.

"The bishop told me to preach about the witch of Endor." *Some book.*

Where the winding road from the Wissahicon leaves the ancient forests of that romantic water and enters the cleared grounds, a venerable *Friend* was passing up the hill to a neighbouring village. Her dress was in the well known fashion, which in a person of taste among *Friends*, unites modern elegance with patriarchal simplicity. She was of a stately mien, above the middle size, and beyond middle age. Her countenance was not handsome; but it seemed the index of a Christian temper. It possessed that peculiar mixture of dignity and sweetness to which heavenly and moral abstraction, meekness and self-government, have a tendency to mould the female features. She was a preacher among *Friends*. At home she was her husband's counsellor and comfort, and her children's guide; and in her neighbourhood a pattern of industry. Had you seen her in her place of publick worship, or when, as now, walking up a hill on an errand of mercy, or in domestick employments, you would have said to yourself—this is what I could wish every Christian woman to be.

She who by the prudent arrangement of household concerns, by the faithful discharge of domestic duties, and by sweetness of temper, becomes the centre of happiness to a family, always deserves and generally secures a high degree of esteem and love. But the noble intellect and moral qualities of woman were surely never intended *merely* for the delight of a husband, to handle the distaff, and to milk her cows—Something infinitely lower had sufficed for these purposes. Christianity alone places woman in her proper sphere. It enjoins, under the penalty of divine displeasure and human contempt, the sober discharge of the meanest duties of common life, whenever the condition assigned by Providence imposes them. But it makes her also the *moral* help-meet of her husband. The *cure of souls*—so far as her children are concerned—is specially committed to her. She may be, moreover, the private instructress of others, of her own sex, in their adult age. Why does the shrewd society of Friends carry its system farther than this? A woman acting as teacher to an assembly of men, is an *unnatural* thing. Christianity considers women, also, as perfectly adequate to manage such parts of the business of a Christian society as particularly concern themselves. It commits the helpless sick, the ignorant, and the poor, of their own sex, specially to their care.

Friends, notwithstanding what we deem their errors, deserve well of society, for their noble attempt to raise the sex to the standard of truth and true dignity.—I would rather be Mrs. Fry, than to be queen of England. No doubt the blessing of God has descended on them in some way for this. But they would, we are persuaded, be more blest, did they add to their *virtue* more *faith;* and disclaiming to be wiser than their divine Master, submit to the Christian baptism, and to that other holy rite, which so often unites Christians even of different creeds.

But with all their defects, I love that people. In the midst of all their darkness, I trust "the true light" shineth, in many a heart among them. Were there nothing else that claimed the respect of every enlightened Christian, their manly moral church-discipline would command it.

Our venerable *Friend*, as she entered the village, attracted little attention. The people are of that cast that the slightest quarrel would afford employment for a week; and the most trifling occurrence would consume hours, in surmises of curi-

osity. The sojourning of a stranger for a day, would occasion the keenest miseries of anxiety to know whence he came, and where he was going. It was well for Mr. ——, to quit riding in the stage through this village every Sunday for exercise; the people would soon have instituted an inquiry why he showed himself there so often. But such a person as our *Friend* would live and die among them unnoticed—for any thing but being the worthy miller's wife, who regularly rode through the village at stated times to worship—and was *good to poor people.* Little occurred as she passed along, except the barking of a dog, or the observation of an *idler,* where a whole ox had just been roasted and torn to pieces, at a political festival. That meek woman was for a moment alarmed by the roar of mirth and revelry. There were the colours of *Liberty* and her sacred emblems, and the *slaves* of sin—the veriest devotees of selfishness—rejoicing as if they had escaped a massacre. In a room of the tavern, a party were drinking toasts, intended as *recommendations to office.* At the tavern side a few miserable mortals, who had no particular object in view, were roaring in concert. A drunken fellow was trying to lift the bones of a quarter of the roasted ox, with some of the meat attached to them, over a fence; and a dog was trying to drag another quarter over the *Friend's* path: And not far off was the carcass of a dead horse, which the *opposite party* had attempted unsuccessfully to roast beside the ox.

She rejoiced that she was *a Friend.* She was now near the house of affliction, to which her steps were directed. The particular object of her visit was a child, who had lately showed symptoms of derangement, and in addition, had been dangerously scalded. It was an idle time in the village and the room was full. Around the miserable child were collected age and youth—those who wished to aid, and those who were perfectly indifferent. On the fire was a large pot of water, which had just begun to boil before the *Friend* entered.

The boiling of the pot had been carefully observed, and all in the room seemed anxiously waiting for *something.* Their eyes turned quickly from the pot to the door, as the latch rose. When the venerable woman opened the door, every face for a moment indicated surprise. But this was immediately succeeded by a mingled look of scorn and contempt, which she could not account for; but which, accustomed as she was to the people, did not alarm her. She approached the distressed child and inquired into its condition, and what remedies had been used, or were intended. Some answered her in monosyllables, apparently not knowing what they said. Others looked at her with open mouth, like a tenant on-shares, when he is asked how many dozens of grain he hauled in.—He never fails to count, but sometimes thinks it a *moral duty not to communicate his knowledge to the landlord.*—In the most of those present, there was a vacant, cautious gaze, or frightened scowl, mingled with much of horror. A few seemed to pity the unhappy *witch,* in the guise of a *Friend.* A witch she was proved to be. The pot was the instrument of discovery. The first woman who entered the door after it boiled, was unquestionably the child's tormentor.

The mild *Friend* was a disciple of peace. "Peace be to this house," she said internally, as she entered it. But her temper was quick, however mild and governed by principle. When she saw that her room was more acceptable than her company, she departed, and returned home with no enviable feelings: For it is not in Friend or Moravian —it is not in nature or in grace

—not to feel the unkind usage of those whom you have endeavoured disinterestedly to benefit.

Her entrance had interrupted a charm, intended for the child's relief; but the process went on as soon as she was gone. It consisted in the repetition of certain verses, including sacred words, but so put together as to produce utter nonsense; which they tell you most seriously, a man can only teach to a woman, and a woman to a man. But a difficulty often occurs—The verses must be repeated over the wound, by the lips of a man unaccustomed to *swearing* or to *impurity*, and yet impious or ignorant enough to repeat them. Of the *efficacy* of these verses, when repeated with every proper concomitant, there was no doubt in that room. Many stories were told of miraculous cures which they had heretofore effected. But among the cases in which it was admitted on all hands, that the charm had failed, was that of a cooper. His story the Deacon knows was literally true. The man was hewing staves in company with others. The stave is held in the left hand, with the palm on *that* side, and the thumb on *this*—not far from where the ax descends. He was talking with his comrades, and of the accidents that sometimes occurred; and valuing himself on being a first rate hewer. "I would not," said he, "give a d—n for a man that could not hew a stave without cutting his thumb." Scarcely had the words escaped him, when lo!—his thumb was lying at his feet.

A middle aged man, of hard and discontented features, that denoted much indifference as to the effect of the wicked prayer about to be uttered, was screwing his countenance into solemn form, and fixing his hands in the customary attitude—the arms extended horizontally, and the fingers and thumb of each hand a little curved, as if to catch something—just as the Deacon entered. His countenance relaxed, and his hands dropped instantly. For though he cared little for Deacon or Presbyter, yet he was ashamed to profane the ceremony, before one who had witnessed his hard oaths but a few days before, on an occasion which he well recollected.

The physician of the place came in with the Deacon; and the people were persuaded to let him apply the usual medical remedies. While this was doing, the persons present talked of various matters.

"Peter," said the Deacon, "you were very near being bit by that viper—You jump surprisingly." "No wonder a fellow jumps," said Peter, "when he treads on a viper—There's no cure for their bite. I can cure a mad dog's bite, though." —"How, Peter?" said the Deacon. "Ah," said Peter, "if you're bit by a mad dog, just come to me. I learned it from my father. I'll write something on a bit of paper, and fold it up—You *eat* that, and you're safe." And yet the people of the village, remembering, as it would seem, the old proverb, that "an ounce of prevention's worth a pound of cure," are willing, by way of precaution, to spend a little powder and lead on any dog whom his hard fate brings that way. Of how many worthy faithful dogs has it been the ill luck to travel, not *through*, but *to* that village! Every one that accompanies his master thither and gets out alive, may well wag his tail.

"Don't be afraid, Deacon," said Peter, "only come to me." The Deacon smiled incautiously, while he told Peter he was afraid there had been no fair opportunity of testing his remedy; but that he would, as much as possible, avoid bad dogs, as well as bad men. Peter was nettled at the suggestion of a doubt respecting his cure, consisting of paper and words. Taking advantage of something the Deacon had said respecting the folly of believing in the supernatural power of

pretended witches, and the crime as well as folly of inquisitions by lot, and of arbitrary imputations of witchcraft.—"Deacon," said he, "you don't believe the Bible. We read there of witches and ghosts too."—As all was now quiet—the necessary remedies having been applied to the unhappy child—the Deacon, judging the occasion favourable, replied to Peter in words *to this effect*—

The character of the midnight vision of Eliphaz, and of Saul's unearthly warning, are very different from the common stories of witches and apparitions, and in nothing more so, than in the design of the occurrences recorded. They were for purposes worthy of divine interposition, and conformable to the general character of the divine operations. What was the subject of the heavenly message to Eliphaz? Not the interests of Mammon; not deeds of sin, such as Providence usually brings to light; not the secrets of the invisible world, to discover which a messenger from the dead is so often and so improperly desired. No, it was to impress a simple, but most important truth of religion—human sinfulness. As to the woman of Endor, she was a human sinner, not a devil. She had virtues as well as faults—Witness her conduct to the hapless king. Nothing, however, could redeem her life of transgression. If she died as she lived, in presumptuous sin, she would in that invisible world from which she pretended to evoke the prophet, find herself in a condition vastly more awful than that announced to Saul. She either had, or pretended to have,—and this is all we know or can say—a connexion with a wicked spirit. Probably it was all imposture. She could not possibly have any power over the prophet. When she saw him actually rise, she screamed with horror. Samuel was the messenger of *heaven*, whom it appears she did not expect to see. He came on no trifling errand. He did not reveal the secrets of the invisible world. He said nothing of Saul's eternal state. He announced a fact indeed deeply interesting to Saul; and confirmed truths of vast importance, to him, to the woman, and to mankind in general. The death of the gallant monarch and his sons, and the defeat and dispersion of his army, on the succeeding day, was not the only, or most important information, conveyed by the prophet.

1. He confirmed the truth of a world beyond the grave—an invisible world of departed souls. This mode of doing it was wisely accommodated to that age and people. The same facility of communicating truth did not then exist as now. Such events as the appearance of the departed prophet, and the translation of Enoch and Elijah, were well calculated to make extensive and lasting impressions.

2. That the righteous are in rest and tranquillity in the world of spirits, was another truth which Samuel confirmed. The parable of the rich man and Lazarus, shows us how the pious Jews commonly conceived of the invisible world of departed souls. The picture in their minds was that of a wide extended plane; in one part of which was the abode of bliss, and in another the place of punishment. These abodes were "afar off" from each other, and separated by a gulf absolutely impassable. The rich man was in misery, and Lazarus with his pious ancestor—He was, in the ancient language, *gathered to his fathers.* Now, agreeably to this representation, Samuel describes his own condition as a state of rest and peace. "Why hast thou *disquieted* me, to bring me up," that is, from the invisible world, and from the mansion of rest where I repose in Abraham's bosom.

3. The pious prophet—for the narrative leaves us in no doubt that it was Samuel—endeavoured to bring Saul to repentance. In doing this

he teaches an important lesson of the holy scriptures—That God demands in this life, as the condition of his favour in the next, obedience to his *revealed will.* Or, in the language of the old covenant, he requires *the heart.* Saul was a gallant soldier and a patriot king; nor did he ever swerve into idolatry. But he made religion bend to his personal grandeur, and committed any crime to which he was prompted by his ambitious projects.

4. The holy prophet taught with perfect plainness another truth—that the impenitent shall not escape avenging justice. He told the king that he should die, and that his death was the *wages of his sin.*—On the following day the monarch fell, in a manner worthy of himself. Let us hope that he was not a self-murderer—Let us hope he died forgiven. But what a night was his *last!* How the prophet's *to-morrow,* must have tingled in his ears! Like so many avenging furies, his former sins, as each passed in review before him, seemed to say—"Let *me* sit heavy on thy soul to-morrow." I have sometimes pictured to myself the manner in which his last night was passed by Saul—I will try to describe it. As he endeavoured by a few moments of rest to prepare for the approaching bloody contest, the unhappy king thought he was walking, as in the days of his glory, in that part of the land of Judea, east of his hereditary enemies, whom it was impossible *now* to forget, sleeping or waking. In a peaceful and happy retirement, a number of men were seen pursuing various employments. Their women were engaged in different domestick occupations. The children gambolled near their parents, free from care and fear. The sucklings were in their mother's arms, or lay on the green sward, rolling their little eyes over the blue canopy above them; or straining them sideways, attracted by the noise of the urchins playing near them. "What peaceful place is this?" said the dreaming king, as he approached a father and a son, who were looking another way. As they turned towards him, the mingled rage and horror of their countenances hardly permitted him to recognise in the eldest, the son of *Ahitub*—But he received no answer. The shadowy forms were speedily all gone, except that of *Abiather*, whom he saw running to the south. But the echo of their words returned on the sighing wind, and he thought he heard them say—"Dreadful king, how could you be guilty of so much *murdered* innocence, peace and happiness."—In an instant the scene was changed. A fearful storm came howling from the west towards which the accusing spirits had fled. A black cloud rolled over the heavens from the land of Philistia. And the forms of the dead again returning, screamed over him. All were like furies thirsting for his blood; but the frantick mothers exceeded the rest in fury. That unhappy king loved his own children; and while these mothers held their brainless and mangled infants to his starting eyeballs—ah! how different were his feelings from what they were, when these same mothers implored him to spare their helpless babes, at the time that the cursed Edomite mingled the blood of parents and children in a common stream, at the monarch's bidding. "Us too thou had disquieted," others cried—"Thy fate calls *us,* without the help of the *mistress of Aub.* Know you not *us,* the priests of Nob—Our women, children and sucklings, you slew with the sword of Doeg. Despair and die—Let us sit heavy on thy soul *to-morrow.*" They passed to the mount of Gilboa, and the wretched king *awoke* in horror, and went to prepare for battle.

"How can I sleep, said he to himself—I have murdered sleep." Possibly he repented, between the warning and his death. O had he, like David, repented in *the day of*

prosperity, and the first moment that the prophet of the Lord, and the Spirit of the Lord, presented truth to his mind!

But let us remember that the light of Saul was darkness compared with ours. How dreadful is *our* condition, if like Saul, increasing age is hardening our hearts. If the Holy Spirit be quenched, if the Lord has departed, he must be our enemy.—Let us remember that in the day of distress Saul sought the Lord; but the Lord answered him not. There are those *now*, who in the prospect of death, fly to the damning consolations of unbelief. But like her of Endor, such consolations seldom give peace, destructive as that peace would be. They only help to put off reflection to the last. They concentrate into one unhappy moment the remembrance of all past sins—These sins at last *force* themselves on the horror-struck imagination, and like the prophet to Saul, they tell of an awful to-morrow. Of each unhappy individual, the falsehoods he has forged or uttered, whether in jest or in seriousness, without design, or in malice, or in selfishness—his frauds and his extortions—all rise to his view, point him to his fate, and say in a voice, which his conscience now hears and feels—"Despair and die." Behold me, says the form of the robbed orphan, the oppressed widow, or the injured neighbour—"Let me sit heavy on thy soul *to-morrow*." Now mercy itself, the tender mercy of him whose goodness never fails, seems to have changed its nature. Heretofore it followed, it entreated, it hung over him. But spurned to the last, it now seems to be changed into inexorable justice. The gospel, the message of grace to mankind, which while the day of grace continues, pours the oil of consolation into the broken heart—the gospel so often rejected, seems now "the savour of death unto death." The slighted and despised means of grace, seem now only to aggravate inevitable ruin. Each seems to cry—*Despair and die*. The blood of the Son of God, that precious blood, and that divine benevolence which once said —"Father forgive them, for they know not what they do," now seem to say—*Despair and die*. And in the departing moments what will sit so heavy on the soul, as the blood of that Divine Redeemer trampled under foot. Ah! could the least hope arise in the soul that these sins of so deep a die, and others remembered, and others forgotten, had been removed by the *blood of the cross;* had been lamented with godly sorrow "working repentance unto salvation not to be repented of;" it would heave a mountain from the breast: "Oh! let us seek the Lord while he may be found, and call upon him while he is near." Now "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon."

The Deacon ceased—His *fellow-sinners* had become tired. Some appeared impressed and affected—others said they did not like such ghost and witch stories. The door was open, and they were departing one by one.

[It is known to us that there is a portion of the population of Pennsylvania, not a hundred miles distant from Philadelphia, among whom the vices and superstitions which our correspondent the Deacon depicts, have actually an existence. It is his lot to witness them; and we believe his pictures are taken from the life, and are not caricatures. This state of things ought to be known. We verily believe that missionary labours are as much needed among these people as among those who reside in the most destitute parts of the frontiers of our country. We consider their moral condition as not less deplorable than that of the Indians—Their superstitions are quite as stupid and degrading.]

From the London Evangelical Magazine for February, 1824.

ANECDOTES.

Episcopal Benevolence—"Dr. Wilson, the late worthy Bishop of Sodor and Man, sent once for his tailor to make him a cloak, and desired it might have only one loop and button. The tailor submitted, but at the same time remarked, that if that fashion were to become general, it would starve all the button-makers. 'Say you so, John,' replied the good bishop, 'then button it all over.'"

Importance of Promptitude.—The benevolent Dr. Wilson once discovered a clergyman at Bath, who, he was informed, was sick, poor, and had a numerous family. In the evening he gave a friend fifty pounds, requesting he would deliver it in the most delicate manner, and as from an unknown person. The friend replied, "I will wait upon him early in the morning:" "You will oblige me, Sir, by calling directly. Think of what importance a good night's rest may be to that poor man."

The Value of Money.—"I remember (says a clergyman,) some years ago to have buried a corpse: In the extremity of the audience that surrounded me I discovered a female wrinkled with age, and bending with weakness; one hand held a motherless grandchild, the other wiped away her tears with a corner of a woollen apron. I pressed towards her when the service was closed. Have you lost a friend? She heaved a melancholy sigh—'The Lord bless her memory!' I soon found the deceased had allowed her, for several years, sixpence per week! Is it possible (thought I) that a sum so inconsiderable may cause a widow's heart to sing for joy, and save the child of the needy! Who then would waste a *sixpence* in extravagance? Who would not deny himself, to be able to secure the blessing of them that are ready to perish?"

A good Hint to a Catholic.—A Protestant, who rented a small farm under Alexander, second Duke of Gordon, having fallen behind in his payments, a vigilant steward, in his Grace's absence, seized the farmer's stock, and advertised it to be sold by auction on a fixed day. The Duke happily returned home in the interval, and the tenant went to him to supplicate for indulgence. "What is the matter, Donald?" said the Duke, as he saw him enter with sad downcast looks. Donald told his sorrowful tale in a concise natural manner: it touched the Duke's heart, and produced a formal acquittance of the debt. Donald, as he cheerily withdrew, was staring at the pictures and images he saw in the ducal hall, and expressed to the Duke, in a homely way, a wish to know what they were. "These," said the Duke, who was a Roman Catholic, "are the saints who intercede with God for me." "My lord Duke," said Donald, "would it not be better to apply yourself directly to God? I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your good Grace's self, I could not have got my discharge, and both I and my bairns had been harried (*i. e.* turned out from house and home)."

In an *Obituary* of the Rev. SAMUEL LOWELL, contained in the number of the Magazine from which the above extracts are made, it is said that "after a very distressing and restless night, his attention was forcibly arrested by those words of the inspired psalmist, 'Be still, and know that I am God;' which had an evident and powerful effect in tranquillizing and consoling his spirit; immediately after which he composed the few following verses:—

"I come to thee, my gracious God,
For grace to bow beneath thy rod;
To acquiesce in all thy will,
And learn the important word, 'Be still.'

Thou seest my feeble frame opprest,
In vain my spirit sighs for rest;
But, Lord, perform thy holy will,
And teach my spirit to be still.

Thou knowst how wayward is my mind,
While all thy ways are just and kind;
Oh make me love thy holy will,
And bid thy servant to be still."

These verses were sung with great interest after the funeral discourse at Castle Green.

Reviews.

NATURE OF THE ATONEMENT. *A Discourse delivered Aug.* 17, 1823, *by James Murdock, D. D.*

(*Concluded from page* 129.)

5. We remark again, that the idea of pardon and justification, entertained by Dr. M. is inconsistent and impossible. According to his views, "the atonement does not cause a sinner to be justified on the principles of law and distributive justice;" "nor did it cover his sins," "nor cause them to be overlooked and forgotten." But "the pardoned sinner not only remains, in fact, the same guilty creature he was before, but he is viewed by his Maker as personally guilty." On what principles then does justification take place? To this he answers, "we pronounce the justification of believers to be an act of the sovereign mercy of God, a departure from the regular course of justice; and such a departure as leaves the claims of the law forever unsatisfied." This, we must think, is a kind of justification never heard of before. The law which binds the creature, and which is immutable, remains forever unsatisfied, and the person is justified! The pardoned sinner remains as guilty as before his pardon! This justification then is, confessedly, in violation of the demands of the law—It is a departure from justice. Was such a doctrine ever promulged till now? If the demands of the law remain unsatisfied, then the transgressor remains in a state of condemnation, for the demand of the law against the sinner is, that he should die. But he is justified by an act of sovereign mercy. How is this? condemned and justified at the same moment? Yes, forever condemned and yet forever justified! Pardoned, yet not divested of guilt!—A more manifest contradiction cannot be expressed in words. It shocks common sense, and sets all argument at defiance.

But the truth is, that, according to the author's scheme, there is no such thing as justification, in any proper sense. The theory is, that law and justice are totally disregarded in the salvation of the sinner. The word *justification*, like the word *atonement*, is retained, while the thing properly signified by it has no existence. Here then we see that the attributes of justice and mercy are so far from harmonizing in the plan of salvation, that the former is utterly disregarded, to make way for the latter. The thing is not denied; it is as explicitly declared as words can express it. There is indeed an appearance of caution in some of the expressions, as, "a departure from the *regular* course of justice," as if there might be some other course. But to crown all, this theory makes the great end of the atonement to be, "an exhibition of the rectitude of God!"

We are constrained, from this view of Dr. M.'s theory of the nature of the atonement, to declare, that it is more dishonourable to the Divine attributes, and more inconsistent with itself, than any system which we have ever before contemplated.

6. The great end of the atonement, according to this theory is, to make such a display of God's holiness and determination to punish sin, that a lasting impression may be left on the minds of rational creatures, that sin shall not pass with impunity under the government of God. But we assert, that according to the view given by this theory, the death of Christ can have no such effect; for the fact is, that in every instance in which it is pardoned, it is unpunished, and how

can this teach other creatures that their sins shall certainly receive their due wages? As far as conduct can establish a principle, the very contrary of this is made certain. It is true Christ has suffered a painful and ignominious death; but this cannot teach that the sinner will hereafter be punished. Christ was not a sinner, and no sins were imputed to him: he suffered, according to Dr. M., in all respects as an innocent person. All that can properly be inferred from this is, that if creatures transgress the law of God, *they* will not be punished, but the Governor of the universe will pour out his wrath upon some other party. It is calculated to make the innocent tremble, but there is nothing in the transaction to terrify the guilty. Let us, for illustration, suppose, that some king, after a number of his subjects had been guilty of the highest crimes, should, instead of executing the law upon them, inflict a terrible punishment on his own son, to make the impression on his subjects that he was *just*, and would certainly hereafter execute the laws upon offenders. Would not all the world cry out against the measure, not only as most unjust, but most preposterous? The impression made would indeed be deep and awful, but it would be an impression of horror in relation to his administration. But such is the theory of the atonement inculcated by a learned professor in one of our orthodox seminaries, on more than a hundred pupils, and now printed for their instruction! We have read somewhere of a Brahmin, who, supposing that he had suffered a great injury from a person from whom he could obtain no satisfaction, brought his own son, and murdered him in the presence of the man who had offended him. This is the only analogous case which we have noticed in the proceedings of men.

7. Our last remark is, that this scheme robs the cross of its chief attractions, and greatly obscures the glory of the divine attributes displayed in the death of Christ. According to the theory under consideration, there is here no manifestation of God's hatred of sin, on account of its intrinsic evil; no exhibition of his justice in inflicting the deserved punishment on sin in the person of a surety; no regard manifested to truth, or to the sacred and immutable nature of the law, by executing the penalty incurred. And as to the wisdom of appointing such a costly sacrifice, merely to make a symbolical representation, we cannot see it. The expense appears to us far too great for the end to be accomplished. We were pleased, indeed, to find that Dr. M. holds firmly the doctrine of our Saviour's divinity, but we confess that we could not see the justness of that inference, in which it is represented as deducible from the doctrine of the sermon. We cannot understand why a divine person must become incarnate and suffer death, merely as a symbol, to make the impression of a certain truth on the feelings of rational creatures. We will concede to Dr. M. that the impression made, will be deeper from the sufferings of such a person, than from those of a creature, but that does by no means prove that it was absolutely necessary. The preacher, indeed, tells us what is very true, that the simple preaching of the cross has had a mighty efficacy in converting men from sin unto God; but this simple preaching to which he refers, has always been very different from those views of the cross which he has given. It was a plain declaration of what the scriptures teach, where every text that relates to the subject, conveys the idea of vicarious sufferings; of a sacrifice offered up for us; of the love of God in "not sparing his own Son, but delivering him up for us all." The Gospel represents Christ as made under the law; as becoming

the end of the law for righteousness; as being made sin for us; as enduring the curse of the law, &c. The simple preaching of the cross displays the divine attributes; exhibits them in harmony, in the plan of salvation; represents the law as honoured and the rights of God as Governor of the Universe vindicated; and shows, (not after Dr. M.'s manner) how God can be just, and the justifier of him who believes in Jesus. But all these things are excluded from the scheme under consideration; and a strange doctrine introduced of a departure from justice; a justification in total disregard of the claims of the law and distributive justice; of pardon bestowed on the sinner, whilst he remains as guilty as ever; of a symbol to make some undefined impression on the feelings; of the punishment of a glorious person on whom no sin was charged, to demonstrate that God was righteous, and that he would certainly punish the transgressors of his law, &c. If this theory does not rob the cross of its attractions, and obscure the glory which encircles it, we will confess that we are blind.

For ourselves, we are not sorry to see Dr. M. come out with his *whole* system, for we are persuaded there are thousands who are charmed with vague notions of a general and indefinite atonement, which has no respect to the sins of individuals, who will shrink with horror from the system when fairly extended to its legitimate consequences, and traced to its primary principles. And after all our immense improvements in this part of theology, we shall find ourselves under the necessity of rejecting it altogether, or sitting down in company with *Luther* and *Calvin*, and even of taking good old *Anselm* by the hand.

We do not mean to insinuate that all who believe in a general atonement, have departed from just and scriptural views of the nature of this important doctrine; for we have the pleasure of knowing some estimable persons, who, with these views, maintain the doctrine of substitution and vicarious satisfaction as firmly as we do. With such we wish to enter into no controversy. When true views of this cardinal doctrine are entertained, we think the dispute about the *extent* of the atonement is one of very little consequence; and indeed, in our opinion, is more a dispute about words than things.

But the new views, which are every day becoming more common, of the *nature* of the atonement, must give alarm to every friend of scriptural orthodoxy. These theories are characterized by a boldness of speculation, and a disregard of the plain declarations of scripture, which threaten consequences of the worst kind. We do not attribute bad motives to all those who are so fond of innovating; we believe, in general, that they mean well, and that they really think that they have made great discoveries in theology. And it seems to them disgraceful, that whilst every other branch of science is making rapid advances, theology should be destined to be stationary. Why should we be confined to the stature of our fathers on this subject, more than on any other? We would answer, that the cases are different. We have no clear revelation from God on other sciences; we are left to our own reason and experience; but in theology, we have our system as complete as it can be, in the holy scriptures. But we do not wish to hold out the idea that no new light can be obtained in this sublimest of all sciences; we only assert, that this will never be effected by bold speculations, however ingenious—These, as we said before, are in theology, what *hypotheses* are in philosophy. But by patient, assiduous and devout study of the Bible, we may learn much more than we now know; especially if we

should be favoured with measures of the Holy Spirit, larger than have been known since the apostles' days. *To the law and to the testimony, if they speak not according to these, it is because there is no light in them. The entrance of thy word giveth light.—The testimonies of the Lord are sure, making wise the simple!*

We now take our leave of Dr. Murdock, with an earnest recommendation to him to reconsider his principles. His penetrating mind cannot remain blind to their consequences, when he has more maturely reflected on the subject. It is clear that he cannot stand on the ground which he has chosen; he must either retrace his steps or go forward; and if he shall choose the latter, it is not difficult to predict the point to which his system will carry him. We cannot be suspected of entertaining any unfriendly feelings towards the learned professor; he is personally unknown to us; nor have we been incited to examine his discourse from the itch of idle disputation. But we feel a deep solicitude for the interests of evangelical truth, and we will not conceal, that the issuing of such sentiments from so high a source, has excited in our minds no small alarm. We know, indeed, that Dr. Murdock is not the teacher of theology in the important seminary in which he is a professor; and we will not—we cannot believe (unless constrained by irresistible evidence,) that his learned and respectable colleagues coincide with him in opinion, on this subject. The danger to that institution, nevertheless, is not small. Young and ardent minds are easily captivated by novelties in theology, especially when they are plausibly dressed up, and promise to divest an important subject of the difficulties which apparently surround it. And in the present case, it is manifest, that the delivery of this sermon produced a deep impression on the minds of the students, who not only requested its publication, but were at the expense of the edition. May a gracious God preserve that, and other similar fountains, from which so many streams issue, from being poisoned with error!

FOR THE CHRISTIAN ADVOCATE.

No. III.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

In our last, we adduced the example of Stephen, as a warrant for worshipping Christ. We dwell on it the more, because the text in which it is exhibited, does not admit of that wresting and torturing of words, so often practised by the opposers of the divinity of Jesus. In the Unitarian New Testament,* it is thus translated—"So they stoned Stephen, invoking and saying 'Lord Jesus receive my spirit,' and he kneeled down and cried with a loud voice, 'Lord lay not this sin to their charge.'" Such is the state of the text as received by Unitarians themselves. Now let us see what it proves. The Protomartyr prays the Lord Jesus, to "*receive his spirit.*" In Ecc. xii. 7, it is said, the "dust shall return to the earth as it was, and the spirit shall return to God who gave it." Now Stephen must have been mistaken, or Jesus is verily God, in such a sense as to *receive*, and also to *give*, the spirits of men.

Again; his prayer to the Lord Jesus, is "lay not this sin to their charge." Here Christ is addressed as having power to forgive sins. But we are told that Christ's power on earth to forgive sins, is but delegated power. Our answer is, that

* Called by Unitarians "The improved version!"

the Being against whom sin is committed, and he *only*, can forgive it. A man can forgive a sin, so far as committed against himself. But the nature of the case forbids, that a man should be even commissioned to forgive sins committed against God. Such sin must lie wholly between man and his Maker.—Forgiveness, is an exercise of the Divine mind towards a sinner; and neither reason nor revelation teaches us, that this is done by proxy, The most that any being with mere delegated power can do, is to announce to the offending party, that the offended forgives. If this, therefore, was all the power Christ possessed, it amounted to nothing more, than as God's messenger, to declare that God forgave sins. But if this be all that is meant, then Christ's own language, when he informs us that he has "power on earth to forgive sins," and Stephen's, when he prays Jesus not to "lay this sin to their charge," is such as has the most direct tendency to lead men to honour the *instrument*, instead of the *author* of this forgiveness, and thus to give God's glory to another.

Admitting the Unitarian hypothesis to be true, that Jesus is not God, the sin here alluded to, must have been committed against Christ, for it consisted in opposing his righteous cause: it must also have been committed against God, for murder is a violation of his law. Now, since it cannot be admitted, that Christ, if he be not God, could forgive a sin committed against God, Stephen without being guilty of, at least, the sin of ignorance, could not have asked Jesus to forgive this crime of the Jews, any farther than as it related to our Lord himself; and if so, he must have sought forgiveness of Christ, a mere creature, whilst he neglected to ask pardon from the great God. This would indicate, in Stephen, ideas of sin, so different from those entertained by the Psalmist, when he says, "against thee, thee only have I sinned," as to be, to me incredible. Can we believe that God would *so* have deserted his martyr, as to have permitted him, with his dying breath, to have honoured the *creature* more than the *Creator?* Dare we say, that he on whose face the brightness of Heaven shone, who was full of the Holy Ghost, with the open heavens and the glory of God in his view, preferred the pardon of a servant, to that of the High and Holy One? Yet if none can forgive sins but God, and the laws of language are to be at all regarded, such must be the conclusion, except we admit that Jesus also is God. Here then, in the case of Stephen, we have not only assurance, that prayer was offered to Christ, but also, that the matter of it was such as proves his belief in the Saviour's divinity.

The editors of the Unitarian New Testament, echoing the language of Dr. Priestley, tell us, that "this address of Stephen to Jesus, when he actually saw him, does not authorize us to offer prayers to him, now he is invisible." We have already shown, that this address ascribes to Christ the prerogatives of God. If visibility be the ground on which such addresses may be lawfully offered to creatures, we would wish to be told in what consists the sin of worshipping graven images. But Christ's own words, should forever put an end to such cavilling. "Thou shalt worship the Lord thy God, and him *only* shalt thou serve." He makes no provision for worshipping creatures, *visible* or *invisible*.

Of the many texts, that directly, or indirectly, prove this same doctrine, it may be proper to present two or three more. 2 Cor. xii. 8, 9. "For this thing, I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness.—Most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me." Here

the Lord, whom Paul besought, comforts him by offering him his grace and strength. Now if we suppose that Paul refers to this "*strength* of the Lord," when in his answer he speaks of the "*power of* Christ," we observe a complete agreement between the apostle's reply and the Lord's promise. But if in the former case, we understand the *power* of *God*, and in the latter the *power* of *Christ*, (if he be not God) we destroy the coherence of the passage. The editors of the Unitarian New Testament, when they propose this construction, do not help us in overcoming this difficulty.—According to this interpretation, the text would stand thus —"My grace is sufficient for thee; for my strength (δυναμις μου), is made perfect in weakness," saith God; but Paul replies, "Most gladly, therefore, (as if glad, to show contempt of God's offer,) will I rather glory in mine infirmities, that the power of Christ (δυναμις του χριστου)–not God's—may rest upon me." I know of no way by which we can escape from this absurdity, except we admit that Christ is the Lord whom Paul besought.

Dr. Priestley supposes that Christ appeared in a vision, when Paul thus besought him, and observes, that "this is far from authorizing us to pray to Christ when we do not see him and know that he is present to hear us, or, authorized to do any thing for us, if he did." On this we remark, in the first place, that we have no better evidence than Dr. Priestley's conjecture, that Christ, on this occasion, did appear to Paul in a vision; and in the next place, if it were even so, Dr. Priestley has furnished no argument to satisfy our minds, that Paul had any warrant to worship him as a creature. As to Christ's being present to hear us when we pray, we have no reason to doubt it. His own words are "For *where* two or three are gathered together in my name, *there* am I in the midst of them," Matt. xviii, 20. As this text cannot be expunged, the editors of the Unitarian version have endeavoured to cut out for it a new meaning. They assert, "that this promise is confined to the apostolic age, and perhaps to the apostles themselves." This is mere *dictum*, without a shadow of countenance from the text. But for the sake of argument, let us suppose it true, and what then? Why, this promise fairly implies, that if Peter and Paul met together in the name of Christ at Athens, and John and James at Jerusalem, and Philip and Bartholomew in Ethiopia—and all at the same time, Christ would be with them--This would make Christ omnipresent, so that nothing is gained by the Unitarian, in confining this promise to the days of the apostles, or even to the apostles themselves. Nor is it to any purpose to assert, without any proof, that he merely means that he would be present by his power, knowledge and authority—the text gives us no intimation of this. Nor will we admit, that the case of Paul, 1 Cor. v. 3—4, is a parallel. Paul acknowledges, that he himself was *absent*, when he says, "I have already judged as *though I were present*;" but Christ's language is, "*there am I in the midst of you.*" He does not say present "in spirit," or power, knowledge or authority. Christ, therefore, is omnipresent, and must have been at hand, to answer Paul's prayer, wherever it was offered.

Again, Rev. v. 13, 14. "And every creature, which is in the heaven, and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, be unto him, that sitteth upon the throne, and unto the Lamb, for ever and ever.' And the four beasts said 'Amen.' And the four and twenty elders fell down, and worshipped him that liveth for ever and ever." Here all the ascriptions of praise, and honour,

paid to God, are without any reserve, given also to the Lamb. Nor can the honours here offered to God, be mere tokens of "civil homage and respect." And to say, that spiritual worship, is here offered to God the Father, and only "civil homage" to Christ, is contrary to the use of language. Such interpretation is countenanced, in no part of the book of God. The only passage, that offers even the appearance of support, is 1 Chron. xxix. 20. "And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed their heads, and worshipped the Lord and the King." But, most unfortunately, these passages are almost destitute of every point of similarity. In the former text, "blessing and honour, and glory, and power," are in all lawful construction of language, rendered *equally* to God,—him that sitteth on the throne—and to Christ—the Lamb. In the latter, the people blessed the Lord God of their fathers *only*. As to that part of the verse which says, they "bowed their heads and worshipped the Lord and the King," the literal translation would be, "Bowed their heads, וישתחוו *and prostrated themselves* before the Lord and the King." This verb, in the same voice and construction, is used, in Gen. xlix. 8. Thy father's children shall bow down—prostrate themselves—before thee. The whole scope of the passage shows, that the design of the people, was to honour God. David called on them to bless God. "And all the congregation blessed the Lord God of their fathers." Probably the other part of the text, is only intended to express the manner in which the people blessed God.—In doing this, they "bowed their heads and *prostrated themselves* before the Lord and the King"—In doing this, they "sacrificed sacrifices unto the Lord and offered burnt offerings"—"and did eat and drink before the Lord." In the phrase they blessed (ויברכו) is probably included a general expression of thanksgiving to God. See the 10th verse of the same chapter where it is said that David "*blessed the Lord*" (ויברך את־יהוה).—Here David's address is announced, in general terms. And there immediately follows what David said, in blessing God—"And David said, Blessed be thou O Lord God"—"Thine O Lord is the greatness"—"Thine is the kingdom," &c. &c. From the whole connexion and spirit of this passage, it is to me very doubtful whether the homage of the people was at all directed to David, though the words of that part of the verse taken *by themselves*, very naturally admit a construction different from what we adopt; yet, when we consider that this is contrary to the analogy* of language, and to the general strain and connexion of the passage, and that the words admit of another construction, our decision is, that such an interpretation should be adopted as will be attended with the fewest difficulties.—That interpretation we have endeavoured to ascertain. The nature of this work forbids, that we should enter into the particular consideration of other texts, nor is it at all necessary—The truth of a doctrine does not so much depend on the number of texts that may be brought to prove it, as on their nature. The texts that have been here considered, are *professedly* admitted as scripture by Unitarians themselves—Several others prove the same thing.—Phil. ii. 10, 11.—2 Tim. iv. 14, 17, 18.—Acts i. 24.—1 Thess. iii. 11, 12.—John v. 23.—Heb. i. 6, &c. Let us now examine another position.

"Unitarians believe, that Jesus Christ was a messenger commissioned from heaven, to make a revelation, and communicate the will of

* It is contrary to the analogy of language that worship should be applied to David in one sense, and to the Lord in another, where they are found in the same construction.

God to men. They all agree, that he was not God, that he was a being distinct from the Father, and subordinate to him, that he received from the Father all his power, wisdom and knowledge. In proof of this doctrine, reason and scripture concur. If Christ were not a distinct being from the Father how could he pray to the Father? And if he were a distinct being, he must be inferior, for no rational mind can conceive of two separate beings, each infinitely perfect. If this were possible there would be two Gods and no longer one supreme God." —*Abstract*, p. 5—6.

We take the liberty of denying that this is either the doctrine of reason or scripture, and of affirming that the contrary is the doctrine of the Bible, and that it has never yet been demonstrated to be contrary to reason. What does reason say against the belief that Christ is God, equal with the Father? We readily admit that if Christ were a being distinct from the Father, as he is a distinct person, he must indeed be inferior, for reason does prove that there can be but one Supreme Being. But whilst we believe that Christ is a distinct *person*, yet we deny that as a *being*, he is distinct from the Father. But we are asked, "If Christ were not a distinct being from the Father how could he pray to the Father?" Our answer is, because prayer is a personal act—Suppose the doctrine for which we contend possible—Suppose in one being any number of persons—if you only allow them life and activity, you must suppose them capable of performing personal acts, and if capable of other things, why not of prayer? If then the doctrine that several persons subsist in one being, be possible and true, it is not *absurd* or *incongruous* to suppose that one of these persons may converse with the others, or pray to them—Then it is only on the supposition that the doctrine is *impossible* and *false*, that this argument can take any effect against us! In proving the point the author takes it for granted, and thus, as we have had occasion to show he has done in a former case, he proves this doctrine to be false, upon the supposition that it is false! This argument then proves just nothing at all. We still ask proof, but the Abstract affords us nothing more. But we are often assailed with such arguments as this—"So far as our observations extend, in the world of created existence, we find that every distinct person is a distinct being--therefore, since God the Father is a distinct person, he is also a distinct being." We would just caution such reasoners to ponder well the words of the poet when he says--

—"Of God above or man below,
"What can we reason but from what we know?"

This reasoning is a sophism. Give it the syllogistic form and it stands thus--

Major--So far as our observations extend, among creatures, every distinct person is a distinct being.

Minor--But, what we find by our experience to be true among creatures, is true of beings universally.

Conclusion--Therefore, the person, God the Father, is a distinct being.--This I believe to be the fair state of the argument as urged by Unitarians; for all we can know of God by reason, we must gain by reasoning from his creatures to himself. The mistake of this reasoning is, the major proposition extends only to our little sphere of observation among creatures; but the minor *to Universal Being*, classing the Creator with his creatures.—It is needless to say, that with such premises the conclusion must be false.

Last of all, we are charged with holding absurdities—It is said, that to affirm, that in one being there are two or three persons, is the same as to say, that *one* is *three* or *three one*. Though this change has been refuted again and again, yet it is repeated with as much as-

surance, as though it were unanswerable. Let it *once more* be understood, that Trinitarians say, that they do not believe that God is *three*, in the same sense that he is *one*. The very terms in which they express their belief, refutes the charge. They say that in God, *one Being* subsists in *three persons*. How does this appear any more absurd, than to say, in *one* family are *five* persons, in *one* legislature *one hundred* members? All the difference is, we better understand *how* five persons can subsist in a *unity* of family, and how *one hundred* men can compose *one* legislative body, than *how* the *three* divine persons subsist in *one* Supreme Being. But the *how* makes no part of our faith. It deserves not to be dignified with the name of reasoning, to say that our ignorance of the *modus existendi* of a subject, proves any proposition affirmed of that subject absurd—God said, "let there be light and there was light." Who knows *how* this light existed, before the sun shone? "In the beginning, God created the heavens and the earth." Who knows, *how* God accomplished this work of creation? Now, according to *Unitarian* philosophy, these things, if not understood, are not to be believed. But can we cease to believe, that the heavens and the earth are the works of God? Of this belief, deeply seated in our nature, the cold hand of this icy-hearted philosophy can never divest us.

Whether then the voice of right reason utters a word against the doctrine of the Trinity, let the reader now judge.

We propose in our next to consider, with what truth the "Abstract" declares, that the scriptures "concur" in teaching us, that Christ is *not* God. TRINITARIAN.

ISAIAH'S MESSAGE TO THE AMERICAN NATION.—*A New Translation of Isaiah, Chap.* xviii.—*With Notes Critical and Explanatory, a Remarkable Prophecy, respecting the Restoration of the Jews, aided by the American Nation; with an Universal Summons to the Battle of Armageddon, and a Description of that solemn Scene. By John M'Donald, A. M. Pastor of the Presbyterian Church, in Chapel st. Albany.—Philadelphia, published by A. Finley.*—18*mo. pp.* 107, *price* 37½ *cents.*

This is a reprint of a publication which was first made about ten years since. The author, whom in early life we intimately knew, was a native of Scotland, educated at the University of Edinburgh, a man of genius, and an accomplished scholar. He had studied the Hebrew language under the erudite Professor ROBINSON, known familiarly in the university and throughout Scotland, by the name of *Rabbi Robinson*. Mr. M'Donald was himself an excellent Hebrew scholar, and fond of researches and disquisitions which involved a knowledge of Eastern learning.—He has been dead for some years past. He favoured us with a copy of this publication when it was first made, and we then read it with a very lively interest. At that time, none of the measures which are now in operation in this country in favour of the Jews had been commenced, nor, so far as we know, contemplated. This ought to be noted and remembered; for what has since taken place, entirely uninfluenced, we believe, by this publication, really seems to indicate that the author's interpretation of the prophecy on which he comments, is the true one. Were he now alive, to witness a very respectable society incorporated for meliorating the condition of the Jews, an asylum opening for their reception from foreign countries, affiliated societies, male and female, formed and forming in almost every part of the United States, Jews converted to the Christian faith preaching in our country, and studying theology in our seminaries—he would doubtless felicitate himself, and with better reason than authors often do, that he had been the first to discover and make known the true import of an impor-

tant prophecy, delivered more than 2500 years ago, when, in the old world, the American continent was not known to exist. The present republication of Mr. M'Donald's essay —its original form was that of a sermon—has been made, we know, at the instance and under the patronage of the auxiliary society established in the City of Philadelphia, in December 1822, for meliorating the condition of the Jews. We very earnestly recommend it to the purchase and perusal of our readers. The composition is chaste and elegant, and the subject at this time peculiarly important and interesting. On the precise design of any particular prophecy we have always been afraid to pronounce with confidence before the manifest commencement, at least, of its fulfilment—thinking with *Sir Isaac Newton* in his treatise on the prophecies of Daniel, that these prophecies were not intended *to make us prophets.* Yet the *general import* of prophecy every Christian, as he has opportunity, ought certainly to investigate with care: and while, on the one hand, we are not prepared to express a complete conviction that the interpretation here given of a difficult prophecy, is that which events will fully verify, on the other hand, we say explicitly, that we should not dare to maintain the contrary. The present aspect of Jewish concerns among us, strongly favours the interpretation of Mr. M'Donald, and inclines us to believe that events will confirm it.

The author, in his introduction, gives the following account of the manner in which he was led to the exposition which forms the subject of his essay.

"Commencing a course of morning lectures on Isaiah, upwards of two years ago, the author soon discovered that his knowledge of its contents was beyond conception limited and obscure. Recourse for aid, to such commentators as lay within his reach, convinced him that they were far from being enlightened and satisfactory guides.—Diffuse where they might have been silent; and silent where difficulty and darkness prevailed. Even Calvin, the most judicious of that class, very frequently illustrates his Theological system, where he ought to give, and we expect his exposition of the prophecy.

"Disappointed in himself and in his aids, he determined to become his own translator, and to keep a steady eye on the prophet, in his manner as well as in his expression. Unless under the influence of self-deception, a case not very uncommon, he views his labour and patience amply repaid.

"On his first approach to this chapter he found it enveloped in darkness impenetrable. Every attempt to discover its meaning was fruitless. He left it sealed as he found it.

"Several months elapsed, before a ray of light fell upon it. In the close of the prophecies, and especially in the last chapter, phrases similar to those in this prophecy frequently occurred. He found that they all had a reference to that awful day with which God shall terminate the present, and introduce a more glorious dispensation.

"Under these impressions, he returned and began to apply the contents of this chapter to the same event, and the application appeared natural and satisfactory. Horsley's translation, about the same time, falling in his way, added confidence to his own conjecture. He resolved to publish the result of his inquiries, as they appear related to a scene, on which the present aspect of Providence seems to invite the public eye. The view of the prophecy as here exhibited, is calculated to press on the American mind the important part which Heaven has destined our nation to act in this wonderful drama. Pious students in Theology, it is hoped, may also be stirred up to prepare themselves or their successors to undertake the divine embassy to which God will call them in providence, as he now calls them in his prophecy.

"The author relies, in confidence, on the candour and indulgence of those best qualified to judge of the subject, with its evidence and the execution."

The following extract will make known the scope or purport of the whole essay.

Isaiah, Chap. XVIII.—General View of the Chapter.

1. "God calls aloud on the American nation—her situation and national characteristics described—sheltered under the outspread wings of her own eagle—placed beyond the rivers of Cush, at that time the western boundary of Jewish geographical knowledge— sending ambassadors by sea and in vessels of reeds on the face of her

own waters. 2. A commission given to her gospel messengers, represented as qualified and prepared to carry her message to the dispersion of Jacob—his description of this people—scattered—plundered—subjected to terror in the extreme—of marvellous expectation—in deep oppression, whose country is in complete desolation. 3. A summons to all the inhabitants of the world on seeing the standard unfurled and hearing the sound of the trumpet to prepare and hasten to the battle of God. 4. Jehovah's private message to the prophet, stating the nature of his providential dispensation till the time of the battle. 5. A prophetic vision of the battle under the smilitude of the destruction of a vineyard on the very eve of vintage. 6. A view of the field of battle, with the armies and their principal leader, abandoned unburied, to birds and beasts of prey. 7. The American nation, uniting with the friends of Christ of all nations, in presenting the Jews wonderfully changed, as an oblation to God of the first fruits of men, in Mount Zion."

The author presents us with four translations of the xviii. chapter of Isaiah—the common version, compared with his own, and the versions of Bishop Lowth and Bishop Horsely, compared with each other. We doubt not it will gratify many of our readers to see these several versions. We therefore insert them entire.

ISAIAH, CHAP. XVIII.

COMMON TRANSLATION.

1. Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia.

2. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3. All the inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4. For so the LORD said to me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer on them, and all the beasts of the earth shall winter on them.

7. ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.

NEW TRANSLATION.

1. Ho! the land of the overshadowing wings, that lies beyond the rivers of Cush.

2. That sendeth ambassadors by sea, and in vessels of reeds on the face of the waters. Swift messengers, go ye to a nation, dispersed and pillaged, to a people under terror in the very extreme, a nation of expectation, of expectation and trodden down, whose country rivers have spoiled!

3. All ye inhabitants of the world, and all ye that dwell on earth, when the standard is lifted upon the mountains, look ye! and when the trumpet is sounded, listen ye!

4. Then thus did JEHOVAH say to me: I will sit still now and I will look intently from my habitation, like serene heat after bright sunshine, and like a dewy cloud in the heat of harvest.

5. But while the harvest was passing away, when the bud had become perfect, and the blossom had changed into the juicy grape: he cut down the luxuriant branches with pruning hooks: he removed the standard vine: he cut in pieces!

6. They abandon them promiscuously to the eagle of the mountains, and to the beasts of the field. On HIM the eagle of the mountains is glutted; even on HIM all the beasts of the field insultingly riot!

7. At that time shall a present be brought to JEHOVAH of hosts, of a people dispersed and pillaged, even of a people under terror in the very extreme, a nation of expectation, of expectation and trodden down, whose country rivers have spoiled—to the place of the name of JEHOVAH of hosts—Mount Zion.

BISHOP LOWTH'S TRANSLATION.

1. Ho! to the land of the winged Cymbal
Which borders on the rivers of Cush;

BISHOP HORSLEY'S TRANSLATION.

1. Ho! land spreading wide the shadow of (thy) wings which are beyond the rivers of Cush.

2. Which sendeth ambassadors on the sea,
And in vessels of Papyrus, on the face of the waters;
Go ye swift messengers,
To a nation stretched out in length and smoothed,
To a people terrible from the first and hitherto,
A nation meted out by line and trodden down;
Whose land the rivers have nourished.
3. Yea, all ye that inhabit the world and that dwell on earth;
When the standard is lifted upon the mountains behold!
And when the trumpet is sounded hear!
4. For thus hath JEHOVAH said unto me,
I will sit still, and regard my fixed habitation;
Like the clear heat after rain,
Like the dewy cloud in the day of harvest.
5. Surely before the vintage, when the bud is perfect;
And the blossom has become a swelling grape;
He shall cut off the shoots with pruning hooks,
And the branches he shall take away; he shall cut down.
6. They shall be left together, to the rapacious bird of the mountains:
And to the wild beasts of the earth:
And the rapacious bird shall summer upon it;
And every wild beast of the earth shall winter upon it.
7. At that time shall a gift be brought to JEHOVAH, the God of Hosts,
From a people stretched out in length and smoothed,
And from a people terrible from the first and hitherto,
A nation meted out by line and trodden down,
Whose land rivers have nourished,
To the place of the name of Jehovah God of
Hosts, to Mount Zion.

2. Accustomed to send messengers by sea, even in bulrush vessels upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled:

3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet.

4. For thus saith JEHOVAH unto me; I will sit still, (but I will keep my eye upon my prepared habitation,) as the parching heat just before lightning, as the dewy cloud in the heat of harvest.

5. For, before the harvest, when the bud is coming to perfection, and the blossom has become a juicy berry, he will cut off the useless shoots with pruning hooks; and the bill shall take away the luxuriant branches.

6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.

7. At that season a present shall be led to JEHOVAH of Hosts, a people dragged away and plucked; even of a people wonderful from their beginning hitherto: a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of JEHOVAH of Hosts, Mount Zion.

Albany, May, 1814.

AN EASY METHOD OF ACQUIRING THE READING OF HEBREW WITH THE VOWEL POINTS ACCORDING TO THE ANCIENT PRACTICE. ***By an Experienced Teacher. First American, from the second London Edition: And may be had of all booksellers in the United States.—Price*** $37\frac{1}{2}$ ***cents.***

This publication is contained on one side of a sheet of drawing paper, that it may be conveniently affixed to the wall of a study, and thus be easily and frequently inspected. It consists of three lessons. The first exhibits the different alphabets in use among the Jews—The second, the vowel points, with the English vowel sounds to which they correspond; and rules for pronouncing and reading the Hebrew when written with the points. The third lesson exhibits all the letters and vowel points, with the true pronunciation.

This work has been highly re-

commended by several very competent judges. It has lately been published in New York by D. A. BORRENSTEIN, a converted Jew, a printer by trade, who has recently come to this country. Our object in noticing it, is at once to serve him, and to make known to those of our readers who may wish to learn Hebrew, where they may find the plainest, and in all respects the best directions for reading with the points, which we have ever seen.

Literary and Philosophical Intelligence, etc.

From the National Gazette.

Approximate elements of the comet of 1823 and 1824.

Time of passing the Perihelion, 12mo. 7th, 16h 40′ mean time at Philadelphia.

Perihelion dist. (mean dist. of the earth from the sun being 1.) . . .	0°	2700
Long. of ascending node, .	299	45
Long. of Perihelion, . .	268	00
Inclination of orbit, . . .	74	00

Motion retrograde.

The comet passed through the plane of the earth's orbit 12 mo. 1st; and through the orbit of Mercury at about the same time, at a distance of 38 millions of miles from the latter planet. The nearest approach to the earth happened about the 21st of 1st mo.; when its distance from us was about 37 millions of miles. At the present time its distance from the earth is about 171 millions of miles. On the 21st of 1st mo. the tail extended into space 166,000 miles, in a line very nearly at right angles to the earth's motion.

J. R.

Water Proof Cloth.—A chemist of Glasgow has discovered a simple and efficacious method of rendering woollen, silk, or cotton cloth completely water proof. The mode adopted is to dissolve caoutchouc in coal tar oil, produced in abundance at the gas works; by a brush to put five or six coatings of this mixture on the side of the cloth or silk on which another piece is laid, and the whole passed between two rollers. The adhesion is most complete, so much so, that it is easier to tear the cloth than to separate it from the caoutchouc.

Burchell, in his "Travels in Africa," relates thus the discovery of an *Ostrich's nest.*

"In our way over the plain we fell in with an *Ostrich's nest;* if so one may call a bare concavity scratched in the sand, six feet in diameter, surrounded by a trench equally shallow, and without the smallest trace of any materials, such as grass, leaves, or sticks, to give it a resemblance to the nests of other birds. The ostriches to which it belonged must have been at that time feeding at a great distance, or we should have seen them on so open a plain. The poor birds at their return would find that robbers had visited their home in their absence, for we carried off all their eggs. Within this hollow, and quite exposed, lay twenty-five of these gigantic eggs, and in the trench nine more, intended, as the Hottentots observe, as the first food of the twenty-five young ones. Those in the hollow being designed for incubation, may often prove useless to the traveller, but the others on the outside will always be found fit for eating. In the present instance the whole number were equally good.

"The expedient resorted to by *Speelman* on a former occasion was now adopted to a certain extent; after filling all our bags, the sleeves of their watch-coats and their second pair of trowsers were crammed full of eggs. It was considered as an auspicious omen, that at the commencement of our journey so valuable a prize had been placed in our way. Our faithful dogs were not forgotten in the division of the spoil; and their share, which we immediately broke into a bowl, was eaten upon the spot. * * *

"We made our dinner from the *ostrich eggs;* each of the Hottentots eating a whole one, although containing, as already mentioned, as much food as twenty-four eggs of the domestic hen. It is, therefore, not surprising that I found myself unable to accomplish my share of the meal, even with the aid of all the hunger which a long morning's ride had given me. The mode in which they were cooked, was one of great antiquity; for all the Hottentot race, their fathers, and their grandfathers' fathers, as they expressed themselves, have practised it before them. A small hole the size of a finger was very dexterously made at one end, and having cut a forked stick from the bushes, they introduced it into the egg, by pressing the two prongs close together; then, by twirling the end of the stick between the palms of their hands for a short time, they completely mixed the white and the yolk together. Setting it upon the fire, they continued

frequently to turn the stick, until the inside had acquired the proper consistence of a boiled egg. This method recommends itself to a traveller, by its expedition, cleanliness, and simplicity; and by requiring neither pot nor water, the shell answering perfectly the purpose of the first, and the liquid nature of its contents, that of the other."

Mr. Hyacinth, director of the Russian Mission to Pekin for 13 years, has returned to St. Petersburg from China, bringing with him a history of that country, statistical and geographical accounts.

The following account of the first launch of the steam vessel in India is from a Calcutta paper of July 27th:—

"*Steam Vessel.*—At exactly nine minutes past four on Saturday afternoon, the first steam vessel which ever floated on the waters of the East left the stocks at Kyd's yard, Kidderpore. She went off in slow majestic time, without the smallest confusion or accident. The vessel sits well on the water, and is a great ornament to the river. She has our most sincere and earnest wishes for her success, and we will hail her as the harbinger of future vessels of her kind, who will waft us to our native shores with speed and pleasure. She was named the Diana."

Colonization Society.—The seventh annual meeting of this Society was held at Washington, on the 20th ultimo, and the proceedings appear at length in the National Intelligencer. The Society voted that the territory near Cape Mesurado, shall be called Liberia—and the town now laid out Monrovia—that application be made to Congress for assistance—that auxiliary societies be formed in every State, and that the thanks of the Society be returned to Capt. Spence, Lieut. Dashiel, of the U. States Navy; Captains Lainy, Maclay, Woodbridge, Lieut. Kathway, and Mr. Seton, officers in the Naval service of His Britannic Majesty, and to Dr. Eli Ayres, the U. States Agent, for the services they had rendered to the Colony.

The work which Mr. Worcester of Cambridge, Massachusetts, the author of the excellent Universal Gazetteer, has just issued in two volumes duodecimo, under the title of "SKETCHES OF THE EARTH AND ITS INHABITANTS, is one of the best compilations that we have ever seen, for the instruction of youth of both sexes, in the department of knowledge indicated in the title. It comprises a description of the grand features of Nature: the principal mountains, rivers, natural curiosities, cities, remarkable edifices and ruins; together with a view of Manners and Customs of different nations, &c:" the whole illustrated by one hundred engravings. These engravings are well chosen as to the subjects, and neatly executed.—*Nat. Gaz.*

The fourth volume of the Biography of the Signers of the Declaration of Independence, by Mr. Waln, furnishes much personal and political history, in which every reader will find gratification. The notices of *George Read* of Delaware, and *George Clymer* of Pennsylvania, are so full and interesting, that we intend to make an abstract of them for our columns as soon as we can command the requisite space. The sketches of Thomas Heyward, William Williams, Samuel Huntingdon, William Floyd, and Benjamin Rush, contained in the same volume, are all fitted to inspire a high respect for their characters and public services.—*Nat. Gaz.*

Professor Griscom, of New York, has issued proposals for a new periodical publication, to be entitled, "The Mechanic's and Manufacturer's Magazine," to be published monthly, and to be devoted to the Arts and Trades of the United States.

A new pocket edition of President Dwight's Theology, has been published in London, in six pocket volumes, with a copious life of the author, and a portrait by Romney. This edition is printed by T. and J. Allman.

Mr. Stephen, the author of the famous pamphlet, "War in Disguise," has published in London, an octavo volume of upwards of 500 pages on *Negro Slavery in the British West India Colonies.* Mr. Stephen is an *Abolitionist*, and the intimate friend and coadjutor of Wilberforce.

A Latin Manuscript of Milton, occupying 735 closely written pages, has been discovered in the London State Paper office—the subject is religious.

Calligraphy.—M. Le Roi, of Paris, has contrived a new and very simple method for teaching the art of writing. A thin and perfectly transparent plate of horn, of the usual size of a leaf of paper, has the polish removed from one of its sides. —When laid upon the copy the hand of a child easily traces the letters upon the unpolished side, which neither absorbs the ink nor allows it to spread. When the whole plate is written over, the ink is washed off with water, and is ready for a new exercise. Thus the same horn, which is not liable to break, may serve indefinitely, and by this means produce a great economy of paper—a consideration not to be neglected. Several analogous methods have been adopted both in

England and France. Oiled paper, glass, a machine for guiding the pupil's hand, &c. have been used, but it is evident that the method of M. Le Roi has none of their imperfections. The minister of the interior, who has witnessed the success obtained by this invention, has rewarded the author; and the societies of encouragement, and of elementary instruction, as well as the writing academy, have expressed their approbation of this new process. Mothers may teach their children to write in the absence of the master, or even dispense with his attendance, by the adoption of the horn.

A new gold coinage for Greece has been executed at Paris, under the direction of Denon, the traveller. On one side is the Archangel Michael, with the flaming sword and the dove; the latter the symbol of peace. On the reverse, the lion, the emblem of strength, encircled by a serpent, meaning to pourtray eternity, and around, the word "Resurrection."

Religious Intelligence.

FOREIGN.

We have received from India the "Third report relative to the Serampore college, for the year ending Dec. 31st, 1822."

"The great object of the Institution is, to diffuse that light throughout the country as far as its influence can extend, which shall promote the welfare of India by ameliorating its intellectual and moral condition. This it aims at accomplishing by giving a classic Indian education to the ablest of the youths furnished by its increasing native Christian population, together with a knowledge of the Sacred Scriptures, of general history, geography, and natural science, and of the English tongue to a select number;—by imparting general knowledge to such Hindoo and Mussulman youths as may be placed on the Institution by subscribers who have that privilege;—and by holding out to those European and Indo-British youth who may wish to study at Serampore College, all its advantages, without any distinction relative to birth, nation, or religious creed. Such are the principles on which this Institution is established, the grand wish of its founders being, to render it in every possible way a blessing to British India."

The details of this report relate to the following items—the college buildings—number and state of the students—-proficiency—-examination—divinity professor—medical professor—observatory—the library—English class. The report is signed by Dr. Marshman, as secretary of the committee for conducting the college. The whole is a well written paper of half a large sheet, closely printed. Unable to give it entire, as we sincerely wished and had almost resolved to do, we shall summarily state that *the buildings* of the college—the dimensions of which are not stated, but which, as we understand the report, are three in number, 48 feet from each other—are not finished; yet they are so far completed as to accommodate the professors and pupils. There are four suites of rooms for the professors—"each suite contains eight rooms of various sizes, four below and four above." The Rev. John Mack, the professor in the scientifick department, arrived with Mr. Ward from England, and had been employed in giving a course of chemical lectures in Calcutta, with the apparatus of Serampore college.

"The Students in the College at the date of the last Report were forty-five, fifteen in the Preparatory Seminary, and thirty actually studying in the College; and although two have been excluded, four removed by death, and four have returned to their own homes, the number at present on the College foundation is *fifty;* fifteen in the preparatory seminary, and thirty-five pursuing their studies in the College."

Of these, twenty-six are native Christians, two Mussulmans, and seven Brahmans.—The *proficiency* of the students in the Sungskrit, Persian, and English languages, is represented as highly pleasing and satisfactory. Particular pains are

used to instruct the native youths in Geography and Astronomy; as a knowledge of these is calculated to subvert the very foundation of some of their superstitions. At the late examination

"Among those who had distinguished themselves by their diligence for a shorter period, was a grandson of Krishnoo, lately deceased, the first native who embraced Christianity at Serampore. This youth, about eleven years of age, having been admitted into the College from the Preparatory Seminary a few months before, now repeated such a portion of the Sungskrit grammar, as evinced extraordinary diligence and application. The promise thus given of this youth's realizing the highest classic attainments of his own country while instructed in the Holy Scripture, and of being possibly trained up to eminent future usefulness, seemed to delight all present who knew and esteemed his excellent grandfather."

In speaking of a *divinity professor*, the report states, that

"Of the four youths who have died this year in the College, two gave reason to hope that they had not become acquainted with the Scriptures in vain. Among those now studying in the College, there are five decidedly pious: and the Committee now heavily feel the want of a Divinity Professor among these Christian youths, who bid so fair for future usefulness;" and they "feel that they shall not have discharged their duty to these Native Christian youths, till they shall have procured a man, pious, learned, and able, who, as Professor of Divinity, shall devote his whole time to the instruction of pious native young men."

"Respecting a Medical Professor, the Committee have felt it their duty to apply for assistance to Government. Since publishing their last Report, their attention has been particularly turned to the importance of attempting to introduce sound medical knowledge among the Natives. The number of those who perish year by year, almost wholly through ignorance of the first principles of the healing art, is truly affecting; while many others are rendered almost helpless for life through a partial recovery from wounds and fractures. The fact is, that neither Hindoos nor Moosulmans have any correct knowledge of Anatomy, on which so much of the healing art depends; and hence, with the medicines they have in use, some of which are powerful, they kill almost as many as they cure."

It appears that the government had given so much encouragement in regard to the support of a medical professor, that "the committee have written home, for a man who shall unite sound medical knowledge to sterling piety, and a regard for the welfare of India."—The committee say, that the situation of the college, and the height of the central college building, being nearly 70 feet, afford great advantages for an *Astronomical Observatory*. They have some instruments already, and they justly remark, that

"The utility of an observatory to those natives who study astronomy, must be too obvious to need mentioning; actual observations made from time to time, must carry to the mind that demonstration of the truth of the Newtonian system, and the falsehood of their own, in its own nature irresistible."

"*The Library* has this year received considerable additions. The Side Rooms which contain it, being ready, the Serampore Missionaries have presented to the Library of the College, about three thousand volumes, which they have been assiduously employed above twenty years in collecting, together with a number for which they have been indebted to the generosity of various friends in Britain, deeming it impossible to render these volumes more useful, than by adding them to the College Library. In addition to these, the Library has also been enriched by donations of books from various friends both in India and Britain, whom they now intreat to accept their warmest thanks for this proof of their generous regard for the interests of the Institution, and the promotion of knowledge in India. They beg leave to add, that while they shall feel grateful for any book or manuscript in the languages either of Europe or India, with which any individual may be pleased generously to enlarge the College Library, they shall feel peculiar obligations to any Society or learned body in India, Europe, or America, who may be pleased to enrich it with sets of their Transactions.

"It has been already said, that of the thirty-five actually studying in the College, two are Moosulmans, and seven Brahmans. It may not be improper to add, that since they have been on the College foundation, neither the Brahman nor Moosulman youths have been requested to do any thing which in the least degree militates against their ideas of cast. While a regular attendance on the exer-

cises of the College, and correct moral behaviour, are indispensably necessary to their continuance in the College, it is an invariable rule of the Institution, to offer no violence whatever to conscience, however mistaken it may be in its governing principle. The Christian youth of course attend all the religious exercises of the College, and should any one of the other youths choose to attend, he is not prohibited. But his attendance is perfectly optional. He is never treated in the slightest degree as an offender, for absenting himself from any exercise which may run counter to his own ideas of religious duty."

On the study of the English language in the college, the committee dilate considerably, in showing its importance both to the natives who are utterly ignorant of it, and to those who have some acquaintance with it already—especially in the prospect and hope that many of these youth will become missionaries. The report concludes with stating, that the funds of the institution are "four thousand Rupees behind, and that they expect to increase their expenses, by the addition of a divinity professor, and from some other causes."

"But this, under the Divine goodness, they cheerfully leave to that public who have hitherto so generously encouraged all their attempts to promote the welfare of their Indian fellow-subjects, intreating them to accept their warmest thanks for the patronage with which they have already honoured this infant Institution."

As it was for the establishment of this college, that Mr. Ward solicited donations in this country, we have supposed that it would be gratifying to many of our readers, especially to those who liberally contributed on that occasion, to see that their liberality has not been abused, but is likely to be productive of extensive and lasting benefit. We have, therefore, been at some pains to give a correct general view of the state of the institution, as exhibited in this report—which there can be no doubt has been fairly made, as any material error or misrepresentation could not fail to be immediately detected and exposed. For ourselves, we do most sincerely rejoice in the prospect of the good which is likely to be done by this noble foundation, in promoting science and piety in happy union, among the benighted pagans of the East.

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In our last number we inserted a short letter from the Rev. Dr. MORRISON, written at Canton, in China, in October last: and we promised to give some account of two pamphlets with which the letter was accompanied. The first of these pamphlets is entitled—"A sermon to sailors at Wampoa in China, on the deck of the American ship Pacifick, intended to have been preached, Nov. 3d, 1822.—The fire of Canton suburbs on November the 1st, 2d, and 3d, prevented the design being carried into effect on that day, but it was preached on board the Pacifick, December the 8th, 1822. About fifty seamen and officers present. Malacca: Printed at the Mission Press."

This is a singular and interesting discourse, at once from the circumstances in which it was preached, the place at which it was printed, and the manner in which the learned author treats his subject. The text is taken from Ezekiel, xxxvi. 20; and the discussion that follows is in a style studiously colloquial—no doubt that it might be perfectly intelligible to those to whom it was addressed. But it is full of thought and information, and well adapted to answer the end which the excellent missionary who uttered it had in view. Did our space permit, we should willingly insert a number of extracts. We can only say, that the reading of it reminded us strongly of a remark of Johnson in his life of Dr. Watts, "Every man acquainted with the common principles of human action, will look with veneration on the writer, who is at one time combating Locke, and at another making a catechism for children in their fourth year. A vo-

luntary descent from the dignity of science is perhaps the hardest lesson that humility can teach." Yet it taught, as the sermon before us evinces, the translator of Confucius and the author of a Chinese Dictionary, to preach to fifty sailors on the deck of a ship, and then to print for their use, a sermon in which every thought and word is adapted to their understanding and directed to their improvement.

Two additional papers are contained in this pamphlet, and follow the sermon.—The first is, another address to sailors, in the same style with the sermon, which, it appears, had been printed and distributed among them, before the sermon was delivered; and in which the author reasons and remonstrates with them, in regard to the vices and excesses in which they indulge in China, and by which they often incur serious personal injury, occasion loss to their employers, and bring reproach on their connexions and country, and on the Christian name and cause. It is concluded with the following "Sailor's prayer, written in the Atlantick Ocean, on board the ship Mexico."

"Guide us, O! thou great Jehovah,
Wanderers on the mighty deep;
From the storm and raging tempest,
Deign our floating bark to keep;
Lord of Heaven!
Bid the breeze propitious blow.

Be our safeguard through the night-watch,
And our guardian all the day.
To our destined port in safety,
Give us fleet and gladsome way;
Strong Deliverer!
Be thou still our strength and shield.

And when life's short voyage is over,
In the haven of the blest,
May we, guided by thy Spirit,
Find an everlasting rest;
Father hear us!
For the great Redeemer's sake."

The second paper contained in this pamphlet, is addressed "To the Publick—Canton, Dec. 1st. 1822." It consists of a "proposal for bettering the morals and condition of sailors in China;" and is thus introduced—"At Whampoa, the anchorage of European ships which frequent China, there are annually, from fifteen to twenty large Indiamen; and between twenty and forty vessels from the United States. The crews of those ships make collectively, from two to three thousand men, all of whom speak the *English* language; and therefore, under the operation of liberal and Christian sentiments, any benevolent efforts for the good of these men, while in China, may include both nations." The proposal of Dr. Morrison is, that there should be, I. A Floating Hospital; to which the sick and infirm may be removed, and in which they may receive far better medical aid than they do, or can receive, at present. II. A Floating Chapel, "with sermons twice a day, on the Sabbath; which would furnish the means of rational occupation and of religious and moral instruction, to as many of the seamen as chose to avail themselves of it; many of whom would no doubt gladly do so, if a pious, zealous preacher addressed them." It remains to be seen whether the plan contained in this proposal of Dr. Morrison will be carried into effect or not. We hope it will; and we cannot forbear to remark, that these pious and benevolent plans and efforts of Dr. M., are among many evidences to show, that the enemies of missionaries are the enemies of *humanity*, as well as of religion.—Our notice of the second pamphlet of Dr. M., which relates to a very important subject, must be delayed till the coming month.

We find in the close of the Missionary Chronicle which accompanies the London Evangelical Magazine for February last, the following publication of the Governor of Demerara, relative to the Rev. Mr. Smith, who has been tried on a charge, or suspicion, of exciting the slaves in that colony, to the insur-

rection which has lately attracted so much publick attention.

"Since the Chronicle was closed on the 24th of January, intelligence of the issue of the trial of Mr. Smith has been received; the purport of which is contained in the following official document, published in Demerara.

Adjutant General's Office,
Head Quarters,
Georgetown, 28th November, 1823.

The Members composing the General Court Martial, which assembled at the Colony-house on the 18th of October last, for the Trial of John Smith, of the London Missionary Society, and which continued by adjournment to the 24th of November, and whereof Lieutenant-Colonel Goodman is President, will return to their duty—the nature of the proceedings being such as to render it imperative on His Excellency the Commander-in-Chief, to transmit them for His Majesty's consideration and ultimate decision.

J. R. BRANDT, Adjt. General, M. F."

It remains to be seen what has been the decision of the court martial which tried Mr. Smith. That it is something pretty serious we can hardly doubt, from the circumstance of its being referred for confirmation, or reversal, to the mother country. Whether this is required in all important cases, or whether the Governor has used a discretion allowed him, with a view to favour the missionary, or to avoid the responsibility of confirming and executing the sentence himself, is unknown to us. But we are glad the reference has been made, whatever may have been the cause or motive which produced it. The missionary will, we think, be far more likely to obtain justice in England than in Demerara. Yet even in England, there is a powerful and active hostility to missionary undertakings; especially to those which are not conducted under the auspices of the established church.

The whole region of *Guiana*, or *Guyana*—English, Dutch, French, Spanish and Portuguese—contains a slave population that is enormous and fearful. The entire population of this region is estimated at two hundred and fifty thousand, exclusive of Indians; and of this number the white inhabitants do not exceed twenty thousand; that is, there are more than twelve negroes to one white man. If these negroes were Christianized, the best security possible would be afforded to their masters. But their masters, with some few exceptions, are unwilling that their slaves should receive Christian instruction. Out of the British possessions, we have not heard that the thing is even thought of. It requires no spirit of prophecy to foresee a tremendous convulsion before long.—"Whom God will destroy he first infatuates."

DOMESTICK.

A Presbyterian Church at St. Augustine, in Florida.

We invite the particular attention of our readers to the following interesting extract from the minutes of the Synod of South Carolina and Georgia, as given in the *Southern Intelligencer*.

"*Religious Claims of Florida.*—The Rev. Mr. Lathrop having laid before this body his credentials, as agent of the Presbyterian Society of St. Augustine, it was unanimously

Resolved, That the Synod view with deep and affecting interest the moral and religious condition of Florida. They feel the powerful claims of this newly acquired territory to the sympathy and charities of the Christian publick; and consider present circumstances as forming a crisis which imperiously demands immediate and energetic exertions. They therefore regard the agency of Mr. Lathrop as most intimately connected with the welfare of Zion and the dearest interests of humanity; and as such do cordially and earnestly recommend it to the particular attention of the churches under their care, and to all the charitable, the pious, and the patriotick throughout the United States.

The Rev. Drs. Palmer and Brown, being appointed a committee to prepare a letter addressed to the religious community in recommendation of this object, presented one, of which the following is the substance:

"To all who love our Lord Jesus Christ, or feel an interest in the moral and civil welfare of our beloved country:

In presenting a new object to engage your prayers and charities, we beg leave to urge a few facts and considerations suf-

ficient to convince every candid mind that it possesses a new and peculiar interest. We regard it as altogether unlike those calls for assistance which have hitherto been made for purposes apparently similar. It is not simply the building of a place of worship, or giving ascendency to any sect or denomination—it has all the importance of establishing our *holy religion* in that territory so lately wrested from the greatest of tyranny and the destructive delusions of superstition. It is a solemn fact that there is not in all that widely extended territory one publick building dedicated to the worship of Almighty God, according to any one of the Protestant forms of our holy religion. Our friends who have emigrated thither have no place suited to hold their religious assemblies; and, labouring under the multiplied embarrassments incident to the settlement of a new country, they are not able to build. However anxious, therefore, they may be to enjoy the privileges of the gospel, however willing to contribute all in their power to support them, they must, unless assisted by contributions from abroad, remain destitute of a place of worship, and consequently of those institutions and ordinances which are found indispensable to the preservation of our national rights and civil privileges, and from which we derive our choicest blessings and our immortal hopes.

The territory of Florida, capable from its local and internal advantages of becoming vastly important, as an integral part of the United States, no enlightened patriot or philanthropist will deny that the immediate establishment of good moral and religious institutions is to decide the question, whether it shall be a defective and contagious, or a sound and salutary member of the body politick. And as St. Augustine, being the centre of business, is destined for years to exert a leading influence on the surrounding country—to communicate, in fact, moral feeling and character to the settlements rising up in those late provinces of darkness and superstition —the object now presented to the religious community seems to involve the question whether that territory, by becoming attached to our nation so rapidly rising in glory and spreading in extent, shall undergo a change from ignorance and superstition to enlightened principles and virtuous habits, or to absolute irreligion and unrestrained immorality.

Viewing the agency of the Rev. Mr. Lathrop as connected with questions of such infinite moment, we cannot but earnestly recommend it to all who are interested in the moral or religious welfare of our fellow citizens, and the peace and prosperity of our beloved country. Signed by order of the Synod."

The Rev. Mr. Lathrop, who is mentioned in the foregoing extract, is now employed in soliciting donations in this part of the country, for the erection of a place of worship at St. Augustine. We hope his solicitations will not be considered as on a footing with those which we know are often made, and sometimes we think improperly, for the building of churches, in places where the Presbyterian church has been long established. Mr. Lathrop's enterprise is of a totally different character. It is to plant the gospel in its purity in a new region. To this every friend of evangelical truth should be willing to contribute, and we hope that many will do it liberally and cheerfully.

LADIES' PHILADELPHIA AUXILIARY SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

A society thus denominated, was formed in this city on the 11th ult. The meeting for the purpose was held in the session room of the First Presbyterian Church, and was opened with prayer by the Rev. Dr. Green—A number of the clergy attended. Mr. Simon, a converted Jew lately come to this country, addressed the meeting at considerable length. When the gentlemen retired, the ladies organized themselves into a society. We understand that their prospects of raising funds, to aid the parent society in New York, are encouraging. The gentlemen's society of Philadelphia, formed for the same purpose, is to hold its annual meeting on Tuesday, the 13th inst. in the session room of the First Presbyterian Church; when the annual report will be read, and the officers for the ensuing year be chosen. Mr. Simons and Mr. Jadownicky, we are informed, are pledged to address the audience. To those who are waiting and praying that "the reign of Christ may come," it cannot but be gratifying to see the interest

which is excited in various parts of our country, in favour of the "outcasts of Israel." We know that they are yet to be gathered into the fold of "the good Shepherd;" and what we witness enlivens the hope that "the time is at hand." What Christian but must wish to have an agency in promoting this good work?

FEMALE BIBLE SOCIETY OF PHILADELPHIA.

The annual meeting of this society was held on Wednesday, the 24th ult., in the session room of the First Presbyterian Church of this city. A number of the clergy, with some other gentlemen, attended by invitation. The meeting was opened by the Right Reverend Bishop White, with a short address, followed with prayer. The report was read by the Rev. Mr. Bedell; who also addressed the meeting in an impressive speech, calculated to encourage and animate the efforts of the members of the society. A concluding prayer was then offered by the Rev. Dr. Green.—There are seven Female Auxiliary Societies in the city and environs of Philadelphia, from each of which a report was read, after that of the parent institution. It appeared that six hundred and eighty-seven Bibles and New Testaments have been distributed by this institution, in the year past: and that the amount of receipts by the treasurer has been one thousand and eighty-four dollars and ninety-eight cents. It is surely the high and just praise of the Christian women of our day, that every measure and effort to extend the knowledge and influence of revealed truth, receives from them some of its best and most efficient aid.

Immediately before the monthly statement of the treasurer of the trustees of the General Assembly of the Presbyterian church, we think proper to insert the following note which reached us a few days since. We hope it will receive a special attention from the friends of the Theological Seminary. Since the note has been in our hands, we have made inquiry of the treasurer for ourselves, and find that the statement it contains is entirely correct.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—In perusing the last number of your Miscellany,—which I acknowledge I read with increasing interest and pleasure,—I was struck with an item in the acknowledgment by the treasurer of the General Assembly, of sums received for the use of the Theological Seminary at Princeton, during the month of February last. The item is in the following words —"Of Messrs. S. & J. Nevins & Co., on loan at 5 per cent. per annum, $2000." This is acknowledged as a receipt into the treasury for the benefit of the Seminary: and accordingly I have observed already, that a southern paper,—somehow or other receiving the impression which such an item is calculated to convey to a cursory reader—has announced, in sweeping terms, that the sums received for the use of the Seminary for that month amount to $2810 69.

Now, I am so well acquainted with the intelligence, integrity, and correctness of the excellent treasurer who has made this statement, that I feel no disposition to question either his accuracy or wisdom in making it; yet I am constrained most respectfully to ask—is not making the publication in this form, however correct in principle, calculated to mislead the publick?—The fact is, as every *attentive* reader will perceive, that instead of the sum of $2000 having been *received* into the treasury, for disbursement, this sum strictly speaking, has been *borrowed*, for present use, because the contingent fund was *exhausted*,—and, of course, that the treasury has become a *debtor* to this amount, and has it *to pay* hereafter.

Some people, Mr. Editor, have got it into their heads that the Seminary is growing rapidly rich;—that its treasury is receiving liberal contributions, to the amount of two or three thousand dollars every month; and, of course, that it is in a fair way to be very soon overflowing. When the notorious fact, to those who are acquainted with its concerns, is, that its whole *permanent fund* does not yield enough to support a *single Professor*, while there are *three* to be supported;—that the contingent fund is absolutely empty;—and that the directors have been, and still are reduced to extreme difficulty in providing for the current expenses of the institution. A. B.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of an Agent, collected by him, viz. in Baltimore, - -	$111 07
in the Dist. of Columbia -	13 00
a donation from a lady in Charleston, per Rev. W. A. M'Dowell, - -	20 00
and do. from Mrs. Whitehead of Georgia, - -	20 00
Amount received for the Contingent Fund	164 07
Of John Stillé, esq. his fourth and fifth instalments in full of his subscription for the Philadelphia Synod's Professorship -	100 00
Of Rev. Dr. A. Alexander, being the payment of a draft forwarded by him, for the Scholarship founded by Ladies of Augusta, Georgia, - -	500 00
Of Rev. Samuel S. Davis, for "The Harmony Scholarship founded by Ladies of Camden and Salem, South Carolina,"	450 00
and third instalment of Rev. Robert Means, Fairfield District, South Carolina, for the Southern Professorship - - -	50 00
Of Mrs. Arabella M'Clure of Shippensburg, Pennsylvania, her donation for the Students' Fund - - - - -	10 00
Of Mrs. Mary S. Palmer, secretary of "The Female Congregational Association of Charleston, South Carolina," for a particular Student in the Seminary - - - -	150 00
Total	$1424 07

View of Publick Affairs.

EUROPE.—A mass of intelligence from Europe has reached us in the course of the last month; and yet there is nothing of a decisive character, in regard to changes that have occurred, or measures of importance that have been adopted, among the great powers that order at their pleasure the political concerns of that quarter of the world. The most recent advices, however, tend to confirm the opinion which we have heretofore expressed, that the parties to the Holy Alliance are determined, as far as possible, to put down the spirit of freedom throughout the world.—That they will endeavour to subdue and restore to the domination of their mother countries, the revolted colonies of Spain and Portugal, in South America; and that, if circumstances favour, they will deal hardly with the United States, for being the parent and nurse of principles which have long disquieted them sorely, and which, unless exterminated, they fear will never leave them in the peaceful and unapprehensive exercise of their despotic sway.

SPAIN.—It appears that in various parts of Spain, particularly in Gallicia and in the neighbourhood of Cadiz, new symptoms of insurrection had lately been manifested; and that numerous and powerful bands of robbers infest the mountainous parts of the country, and make incursions and depredations on the adjacent regions. The Marquis De Casa Yrujo, well known in this country, and late prime minister of Spain, died at Madrid in the beginning of February. The king of Spain has signed a decree, granting liberty to all nations of free trade with those parts of South America which he claims as his possessions—they paying equally such duties as he may see necessary to impose. The design of this measure is obvious—It is to take away the motive which he knows operates most powerfully on all commercial states, to make them desire the independence of South America. It is as if Ferdinand said—"I know you want a free trade with this country, from which you have so long been entirely excluded. Come, you shall have it—And granting you this, which is all you care for, I hope you will permit me and my allies to subdue these rebellious regions to my legitimate authority." It is stated, and there is no reason to doubt the truth of the statement, that this measure has been taken at the particular request and instigation of France; and with France and the other European continental powers, it will probably have its intended effect. It is moreover suggested, but we do not yet credit the suggestion, that this measure will satisfy Britain; and that her ministers have a secret understanding with the Holy Alliance on this subject, and are willing to leave all the resistance which may be made to the measure, to this country—in hope that it will retard our advances in commerce and power, if not destroy altogether our republican institutions. Time alone can develope the truth in regard to this subject. Extreme suspicion ought not to be indulged—

Britain certainly has acted in the affairs of Greece, Naples, Spain and Portugal, in a manner which may well make us jealous, that her ministers at least have no very cordial feelings toward any changes in favour of freedom. Yet as the popular sentiment in Britain is in favour of free institutions, and as she has already sent her agents to establish commercial relations with the revolted subjects of Spain in America, and may probably secure more commercial advantages by treating with them than with the mother country, we are, on the whole, disposed to think that she will join with our country, in a system of procedure, the language of which, in reply to the decree of Ferdinand, will be—"Thank your majesty—But we have already what you are so kind as to offer us; and which, if we had it not, we verily think your majesty could not give us." It ought to be mentioned, however, that the last advices represent Spain, at the instance of Britain, as about to recognise the independence of South America.—This we do not believe.

PORTUGAL.—It seems that in Portugal there is no abatement, in the royal party, of the expectation of yet reducing the Brazils to their former colonial state. The editor of a Lisbon Gazette seems to be mad angry against all constitutional governments—He says—"We are convinced of the necessity of extirpating the evil, not only in Europe but on the other side of the Atlantick, where this Hydra now furiously discharges its mortal venom." Portugal cannot *do* much herself, but it is probable that in such language as the foregoing, she is the mouth-piece of Russia, Austria and France.

FRANCE.—Accounts received in England of the date of Feb. 14th, stated, that at that time the king of France was so dangerously ill, that it was believed he could not live a month. Since that, however, he has been represented as doing business with his ministers. He is old, corpulent, gouty and feeble. His life probably will not be greatly prolonged. His death, should it happen soon, is not, we think, likely to produce any convulsion. It was supposed some time since, that the *legitimate* succession to the throne would be opposed by the liberals. But the Spanish expedition seems to have settled that point; and for the present to have terminated all liberal plans and projects.—It appears that the French papers, which are under court influence, hold high and angry language on that part of President Monroe's last message to congress which protests against the right of European powers to meddle with the concenrs of the American continent. Our president, we are persuaded, is neither disappointed nor terrified by this. The French papers, also, attack the speech of Mr. Canning in the British parliament, in which he maintained that the allies of Spain had no right to assist her in the subjugation of her colonies. The Frenchman insists that as the English minister showed no reluctance that the allies should invade old Spain, he is inconsistent in opposing their invasion of new Spain.—This is a knot which Mr. Canning must untie, or cut, for himself. A convention has been signed, regulating the occupation of Spain by the French troops, and a treaty recognising a debt of thirty-four millions of francs to France.—The approaching elections of deputies in France is likely to be almost wholly in favour of the high royalists.—Notice has been officially given to "military men, electors in the department of Finisterre," that if they vote contrary to the wishes of the king, they will do it at the expense of their military rank, honours, and employment. Such is the right of suffrage in France!! It appears that a considerable fleet with some troops on board, has been fitted out at Brest—destined, say the French—to Martinique and Guadaloupe. It seems that it produced great alarm in Hayti; but the last information is that a negotiation, likely to be successful, was carrying on with France, by the Haytian government, for a declaration of the independence of the island.

ROME.—The Pope has been dangerously ill, but the last accounts represent him as convalescent. Cardinal Gonzalvo, a cardinal of great distinction and influence, has lately died. The countess of Albany also, the widow of the last pretender to the British throne, has recently expired at Rome. Marvellous success is announced of the Popish missionaries in China—Even the Mandarins are represented as becoming their proselytes.

AUSTRIA.—All that we have to report in regard to Austria, is, that her government had agreed to repay to England two million five hundred thousand pounds, in *satisfaction* of the debt due by that government, called the Austrian loan. This debt, as charged by Britain, was seventeen millions; and some of the radicals in England have had the insolence to insist, that the Emperor of Austria ought to be advertised among other bankrupts. With reference to this, Lord Holland was a little hard on the ministry, in commenting in the house of lords on the address, in reply to the king's speech.

THE GREEKS.—On the affairs of the Greeks we shall not at this time enlarge. They seem to be as prosperous as their warmest friends could wish. The recent information which we deem of the most importance is, that two or three printing presses are about to be established at Missalonghi; by which the people of Greece will be enlight-

ened, and the world at large more speedily and correctly informed than it has heretofore been, of the true state of their affairs.

Russia.—Whatever may be the ambitious views of the present emperor of Russia, or whatever his secret motives in promoting Bible societies and missionary enterprises within his dominions, his *conduct*, in regard to religion, is certainly liberal and exemplary. In the Advocate for October and November last, we gave an account of the remarkable conversion of the Persian, Mirza Mohammed Ali Bey, by the divine blessing on the labours of the Scotch missionaries at Astrachan; with a copy of a letter from Prince Galitzin, determining a point in dispute between the missionaries and the archbishop of Astrachan and Caucasus, relative to the baptism of the new convert. It was decided, by order of the Emperor, that "this Persian should receive baptism in that communion with which he wished to be united"—He was accordingly baptized by the missionaries. But in this decision of the Emperor no more was done, and so it is explicitly stated by Prince Galitzin, than to confirm the privileges assured to the Scotch missionaries when, in 1806, they settled in the government of Caucasus—that they should be authorized "to receive by holy baptism, all who are converted to the Lord through their instrumentality." This, however, was, we believe, entirely a new order of things in Russia, and hence probably the claim of the archbishop to baptize the Persian convert; for till the privileges granted in 1806 to the Scotch missionaries, it was indispensable that every Christian convert made in Russia should be baptized by a minister of the Greek church, and received into her communion.—It is probable the archbishop was either ignorant of this new order, or thought it would not be confirmed. But it was confirmed. Yet it would seem that the old order still obtains, in regard to the Moravian missionaries and their converts. There is no evidence that we know of, nor reason to believe, that these missionaries have been banished, as has been reported, from the dominions of Russia. The true state of the fact seems to be, that they have not yet, like the Scotch missionaries, obtained permission to baptize their converts, and take them into their own communion. But we think, from the manifest disposition both of the Emperor and Prince Galitzin, that this permission, if applied for, will not be withheld. We have made these remarks to give a just view of facts relative to missionaries in Russia, and because we think that justice requires that the *good*, as well as the *bad*, should be told of princes, as readily and fully as of other men.—We have no new political measure of the emperor to announce, unless it be, that he has "issued a decree, making known his choice of the Princess Charlotte of Wirtemberg, as the consort of his brother, the Grand Duke Michael." We presume that our young readers will not greatly regret, that their *choice of consorts* cannot be made by an imperial decree.

Great Britain.—The British Parliament was opened on the third of February by the king's speech, delivered by commission, in consequence of his majesty's indisposition. It congratulates parliament on the prosperous condition of the country; that trade and commerce are extending, both at home and abroad; that an increasing activity pervades almost every branch of manufactures; that in the publick revenue there has been such a growth, as not only to sustain publick credit, but to evince a diffusion of comfort among the great body of the people; that agriculture is recovering from its depression; and that a cheerful spirit of order, and a just sense of advantages enjoyed under the blessings of Providence, were never more prevalent throughout all classes of the community. In the state of Ireland, the speech affirms, there are many indications of amendment. It also gives assurances of the prospect of a continuance of peace, as other powers express the most friendly dispositions toward Britain, and she reciprocates the same to them. An opinion is expressed, that the long continued mediation of Britain, between Russia and the Ottoman Porte, is likely soon to be crowned with success. Information is given of a convention with Austria, for the settlement of the pecuniary claims of Britain on the court of Vienna. The country is felicitated for retaining its neutrality in the late war with Spain. His majesty declares that he has always acted an open and consistent part in regard to the Spanish colonies in America, and has frankly avowed his opinions to Spain and other powers; that he has appointed consuls to reside in the principal ports and places of those colonies, for the protection of the trade of British subjects; and "has reserved to himself an unfettered discretion, to be exercised as the circumstances of those countries and the interests of his own people may appear to require." In the part of the speech which is particularly addressed to the commons, they are informed that some augmentation is required by existing circumstances of the military establishments both by sea and land; and yet that this will be so limited, as to allow them to alleviate in some measure the burden of taxation. Parliament is informed that the desire expressed by the commons at their last session, that means should be devised for ameliorating the condition of the negro slaves in the West Indies, has claimed his majesty's attention; that

he has directed the necessary information relative to this subject to be laid before parliament, and confides that the best attention will be given to any proposition which may be submitted for promoting the moral improvement of the negroes, "by an extended plan of religious instruction, and by such other measures as may gradually conduce to the same end." He earnestly recommends calmness and discretion in the treatment of this whole subject, "perplexed with difficulties which no sudden effort can disentangle."

We have thus endeavoured to give an epitome of this speech, which is of considerable length, so as not to omit a single suggestion, of any importance, which it contains. We have done so, because this is an authentick document, exhibiting the principal features of the political state of that nation with which we have the closest connexion, and with whose interests those of our country seem at present to be most intimately involved—exhibiting, at least, the view which the government of that country gives to the world as true and correct. It is pretty good evidence that the facts asserted in the speech are mainly true, that they were not, so far as we have seen, controverted by the opposition members of parliament; although the inconsistency of some parts of the speech, with the previous course of ministers, was strongly maintained. Our President's last message to Congress was warmly eulogized by the opposition, and partly approved and partly dissented from, by the ministry. The opposition urge in the most strenuous manner that the policy of England will consist in making common cause, openly and avowedly, with this country, in treating the late Spanish and Portuguese colonies in South America as independent states, and in prohibiting all interference of the Holy Alliance in settling their dispute with the mother countries. Britain is now treating these states as independent, and will certainly continue to do so, on account of their trade; but whether she will formally acknowledge them as independent, till they are so acknowledged by Spain and Portugal, is not clear. We on the whole think she will not. And it seems to us that her ministers have determined to keep fair weather, as much as possible, both with us and with the Holy Alliance, and to join either the one or the other, or neither, just as their own interest may appear to dictate. Two bishopricks are to be established in the West Indies. The Rev. Mr. Summer and the Rev. Mr. Coleridge are nominated to fill them; the one to reside permanently at Jamaica, the other at Barbadoes, and elsewhere occasionally. An addition is to be made to the military and naval establishment of about 4000 men.

SOUTHERN AMERICA.—Our space does not permit us to go into details in regard to this interesting portion of our continent. Mexico is convulsed by parties, and we think the issue uncertain; but hope that freedom will prevail. The Brazils are also in agitation, and the issue doubtful. Our minister, Mr. Rodney, has been received at Buenos Ayres, with every demonstration of respect to him, and of exultation on the part of those to whom he is sent as a plenipotentiary. On the western coast, the conflict in Peru and Chili continues. In upper Peru, the patriots we believe—although the accounts are flatly contradictory—have suffered a serious defeat. We hope that Bolivar may retrieve their losses.

UNITED STATES.—Our congress, during the past month, have been occupied on various subjects.—In the house of representatives, the tariff bill has claimed the principal attention, and is yet on the tapis. In the senate, all the propositions for changes in the constitution have been postponed for the present session. The subject of postponement, when under discussion, drew on a warm debate relative to caucus meetings of the members of congress.—The prevalence of the disease called *Varioloid*, has not been as general throughout our country as we feared it would be. It is fast vanishing from this city, and we doubt not will soon be entirely extinct. The inhabitants of our heaven favoured land have causes innumerable for gratitude to the Giver of every good gift—May the goodness of God lead us to repentance.—We recommend to our readers a particular attention to the article in our present number signed *An American.*

TO CORRESPONDENTS.

MINIMUS came too late for insertion in our present number—He shall appear in our next. We wish to communicate with PHILO CRITICUS, either personally or by letter—We should prefer a personal interview. It may be as confidential as he may wish it.

Erratum in our last number.

Page 188, line 15 from bottom, for *Island* read *Colony.*